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THE PHORMIO

OF

TERENCE.



6

THE PHORMIO

OF

TERENCE.

A REVISED TEXT WITH NOTES AND AN
INTRODUCTION

BY

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SECOND EDITION, REVISED.

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PREFACE.

AT a time when the study of the early Latin poets has been resuscitated by the brilliant labours of G. Hermann, F. Ritschl, A. Fleckeisen and others, the comedies of Terence have not received sufficient attention in England, only two editions of importance having appeared during the last century. That by Mr Parry, though abounding in useful material, is uncritical and has refused to avail itself of the results of modern research. Moreover Mr Parry's ultra-conservatism has led him to follow the later MSS, whose readings be it remembered are often but the conjectures of scribes ignorant, and living in an age, to say the least of it, uncritical. Mr Wagner's edition is very suggestive, but he apparently hurried through the work, for traces of carelessness are not wanting. Above all, both his edition and that of Mr Parry were written at a time when it was difficult to obtain the exact readings of the Bembinæ codex, and their text has suffered accordingly. The present text differs widely from theirs, the change being in nearly every

case a return to the reading of the Bembine and other good codd. in preference to that of inferior authorities. Our obligations are more especially due to the critical ed. of Umpfenbach and that of the Phormio by Dziatzko. No satisfactory edition of the Phormio has ever appeared in England. The Bembine being at once so important and so inaccurately collated we have placed in the margin a short critical commentary, in which its evidence for and against the main points of the text is briefly, but we hope sufficiently, stated. Our best thanks are due to Mr Edward Bond, Fellow of Queen's College, Oxford, for his revision and emendation of the Introduction: and to Professor Jebb for his kind permission to make use of his spirited translation of Act 3 Scene 1.

J. BOND.

A. S. WALPOLE.

BRIGHTON,
September, 1879.

LIST OF CHIEF EDITIONS AND WORKS CONSULTED.

EDITIONS.

A. D. 1565 Faernus; 1623 Lindenbrog; 1657 Guyetus; 1701 Leng; 1726, 1727, 1846 Bentley; 1824 Delphin (reprint); 1830 Stallbaum; 1857 Fleckeisen; 1857 Parry; 1869 Wagner; 1870 Umpfenbach; 1874 Dziatzko, *Phormio*.

MISCELLANEOUS.

Corssen and Curtius, Works on Lat. and Gk. Etymology. Peile, Introduction to Latin and Greek Etymology [ed. 3, 1875].

Ritschl's Works [esp. his edd. of Plaut.].

Teuffel, Hist. of Rom. Lit.

Madvig, Adv. Crit. vol. 2.

Gronouii Lectiones Plautinae.

Ribbeck, Comic Fragments, ed. 2.

„ Beiträge zur Lehre von den Lat. Partikeln,
1869.

Koenighoff on Ter.'s Method of Adaptation.

Heinrichs de Abl. apud T. usu, 1858.

Guhl and Koner. Leben d. G. und R. [tr. by
Heueffer, 1877].

Shuckburgh's Heautontimorumenos, 1878.

Wagner's „ 1872.

Spengel's Adelphoe, 1879.

Dziatzko's „ 1881.

Wordsworth, Fragments of Early Latin.

INTRODUCTION.

RIGHTLY to appreciate the literary position of Terence, *Rome's debt to Greece.* we must remember that he wrote at a period when Rome was beginning to feel the inspiring influence which Greece could exercise even in her decay. The second Punic war, the most momentous struggle in which Rome was ever engaged, had ended before Terence was born¹. In the comparative lull which succeeded, the voice of culture, speaking to a people of curiously unimaginative minds, found opportunity of making itself heard. Greece began to lead her captivity captive and to teach her unlettered conqueror a wisdom to which his own unaided genius would have left him a stranger²: for the Romans, with but rare exceptions, did not possess, did not indeed claim, any originality³ or creative power in the field of literature. Until 240 B. C., when Livius Andronicus issued his first play, the page of Italian composition is almost a blank; and when the breath of literary inspiration at last stirred the massive practical soul of the Roman, it blew upon him from that quarter of Italy where Greek thought and Greek life had found a home⁴. And throughout the history of

¹ End of 2nd Pun. War, B. C. 201.

² Hor. Ep. 2, 1, 156. Porcius Licinius says:—

*Punico bello secundo Musa pinnato gradu
intulit se bellicosam in Romuli gentem feram.*

³ Exception in Naevius (mentioned below), and in the case of satire.

⁴ I. c. in Magna Graecia.

Roman literature it is successful imitation rather than any new glory of creation which forms the boast of those authors whom we account the greatest. Tragedy is not the expression of the deep and solemn vein which runs through all the history of Rome: comedy—at least, comedy of the highest sort—is not a reflex of the national life; Catullus is dubbed ‘doctus,’ the technical epithet for one skilled in Greek lore; Vergil⁵ boasts that he has sung Hesiod in Roman cities, and Horace tunes to native strings the songs of another land. There is no reason to be astonished at this; it is only to say that a nation whose genius prompted deeds of war, conquest, legislation and administrative power, whose constructive and artistic faculty found its truest expression in substantial colossal works of utility, was not fitted to achieve success in fields where subtlety of thought or spiritual imagination was required. Roman laws, Roman aqueducts, Roman roads: these are Roman indeed; but Roman literature draws from abroad the sources of its life and strength.

Of the ‘celestial thieves’ who stole fire from Hellas for the uses of Rome, Terence was among the earliest and most successful. His short Terence helps Greek influence. life of 25 or, as was once thought, of 35 years⁶ witnessed a most direct and determined attempt to bring in a higher culture and more definitely Greek influence. This was not to be done in a moment: Naevius the recognised champion of the rugged Saturnian metre, eminently national in his epic on the First Punic War, the poet who wrote his own epitaph to

⁵ Georg. 2, 176, *Ascraeumque caeno Romana per oppida carmen.*

⁶ Ritschl, Teuffel, Wagner and other modern writers give the later date (184 B.C.) for his birth: basing their opinion on the authority of the best MSS. of Suetonius, where, in his life of Terence, he says: *nondum quintum atque uicesimum egressus annum.*

vindicate the glories of the Latin tongue⁷, was c
just dead: Cato whose hatred of all that was Gr
was not eradicated for nearly eighty years, was s
alive: his words recorded by Plutarch still ringi
in his countrymen's ears *ὡς ἀποβαλοῦσι Ῥωμαῖοι
πράγματα γραμμάτων Ἑλληνικῶν ἀναπλησθέντες*⁸.

Against him and his supporter Fabius were range
that large body of cultivated, able and influential mer
who are known to us as the Scipionic circle, which
comprised, among others, C. Sulpicius Gallus, Fabius
Labeo, M. Popilius Laenas, Spurius Mummius, L.
Furius Philo, Minucius, Metellus, and, most celebrated
of all, the great Laelius 'of mellowed wisdom' and the
future hero of Carthage, Scipio the younger. These
were formidable antagonists, and they set to work to
mould the national taste to conformity with Greek
models. They had with them Polybius the Greek
historian (B.C. 208—127), a valuable ally, inasmuch as
his work quitted the old lines on which Roman history
was constructed, and took a wider and more philo-
sophical basis: and in their earlier efforts they made
use of the extraordinary talents of PUBLIUS TERENTIUS
His Use.

AFER. As his name implies, he was a
foreigner. The exact time or manner of his trans-
mission from Africa to the house of his master, P.
Terentius Lucanus, a senator, is a matter which must
remain obscure, nor is it of any great importance⁹.

⁷ His date is 274—202 B.C.

*Mortalis immortalis flere si foret fas
flerent diuæ Camenæ Næuiom poetam:
itaque postquam est orcino traditus thesauro
obliti sunt Romæ loquier latina lingua.*

⁸ Plut. Cat. Maior 28.

⁹ Quintil. Declam. 9: *Terentium quem inter ceteros captiuos
ecundo Punico bello Scipio Africanus uinculis exsoluerat me-
moriam tradidere maiores insigne receptæ libertatis pileo tes-
tatem in triumpho ducis esse conspectum.* The date forbids
any reference to the poet: Lindenbrog refers it to Ter. Culleo,
Roman senator.

Slaves in those times were often of gentler birth and wider culture than their masters: but judging from the extreme purity of his latinity, unobscured and undefiled by any trace of barbarism, it seems likely that Terence was brought over in his early childhood: he therefore owed to his master his liberal education, granted doubtless all the more freely that he gave token of future greatness. Admitted to the society and close friendship of Scipio and Laelius and other patrons of mark he had every opportunity for enlarging his culture and achieving dramatic success. Detractors were not wanting to put the most dishonourable sense on this attachment of the great; others, again, tried to rob the dramatist of his well-earned laurels by insinuating that the works issued in Terence's name were not absolutely his own, but that he received material assistance in their composition from his patrons. The poet himself seems to allow that there was some foundation for this charge, in the prologue to one of his plays¹⁰:—

*Nam quod isti dicunt maliuoli, homines nobilis
hunc adiutare adsidueque una scribere:
quod illi maledictum uemens esse existumant
eam laudem hic ducit maxumam, quom illis placet
qui nobis uniuersis et populo placent,
quorum opera in bello in otio in negotio,
suo quisque tempore usust sine superbia.*

It is impossible to believe that these words of high praise can have been applied to Laelius and Scipio, as at that date they hardly deserved them: further, if we adopt the earlier date for Terence's birth, these patrons were his juniors, and therefore unable or unlikely to have helped him. Still the evidence is unmistakable that he received *some* extraneous help.

Six comedies have come down to us: the *Andria*, *Eunuchus*, *Heautontimorumenos*, *Phormio*, *His works*.

¹⁰ Proî. Adelphoe, 15—20.

Hecyra and *Adelphi*. Of these the *Andria* is the most pathetic, the *Eunuchus* the most lively (a quality which made it popular and lucrative to its author¹¹) and the *Hecyra*. *Hecyra* unquestionably the worst. We may indeed dismiss the theory advocated by Wagner¹ that its ill success was due to the virtuous character displayed by a courtesan, whose generous interference brings the play to a happy *dénouement*. We have Terence's own testimony that it was hissed off the stage long before the end had been reached. Its prologue gives us its history and tells how it was removed because the audience preferred a boxing-match, a combat of gladiators and the prospect of the performances of a ropedancer. The fact was that the Roman populace was anything but literary, and would at any moment have turned away from the comparatively severe pleasure of a drama, written in Terence's style, to the excitement of shows and prizefighting. The popular taste universally would postpone the pleasure of the mind to that of the eye. Moreover, the *Hecyra* is singularly wanting in action and is rendered tedious by a soliloquy of inordinate length.

Story of Caecilius' kindness. In regard to the *Andria*, the first of the plays, a pretty story is told that the poet was bidden take his manuscript for approval to the best judge of that day, the comedian Caecilius Staius¹². Young Terence was told to sit on a low stool and begin to read: but he had not got beyond the early scene where the funeral is described, the chief mourner in which is the heroine of the piece, before Caecilius asked him to sit at his side and join him at supper. Chronology again interferes to prevent our accepting

¹¹ It brought him in 8,000 sesterces = £64 nearly.

¹² In his preface to Terence.

¹³ Hor. Ep. 2, 1, 59, says: *Dicitur—vincere Caecilius gravitate*: by which he probably means that his plots were of a pathetic and even solemn kind.

this anecdote: unless we suppose that the play was not represented till two years after this incident. Caecilius died in 168 B. C., and the first representation of the *Andria* is placed in 166 B. C.¹⁴

We may reasonably credit Suetonius' statement that Terence died possessed of a small property on the Appian road: he speaks, however, in the prologue to the *Phormio* as though living were rather a precarious and difficult matter: yet in the main his plays were successful and his patrons of sufficient wealth to keep him from want. His chief enemy was an older contemporary poet named Luscius Lanuvinus, to whom he alludes in every prologue except that of the *Hecyra*. His main charges were 1st, want of originality: this has been already alluded to in the connection with Scipio and

Charges against Terence.

Laelius: 2nd, *contaminatio* or the practice of taking portions from two or more plays of other authors and working them up together. Terence replies by throwing the charge back on Luscius, who had borrowed, not over intelligently, from two plays of Menander, the *Phasma* and the *Thesaurus*, and by citing the eminent examples of his predecessors Naevius, Plautus and Ennius. 3rd, general poverty of style and diction¹⁵. If the stories told be true, Terence may have found his detractors too strong for him: for to

His death.

escape their persecutions, or, as others suggest, to improve his knowledge of Greek customs and language, he took his final and fatal journey to Greece. He is supposed to have been drowned as he was returning home, bringing with him transla-

¹⁴ This tells against the later date for Terence's birth, as he must have composed the *Andria* at the age of 16.

¹⁵ But see *Phorm.* prol. 5 and note: *Tenui esse oratione et scriptura leui.*

tions of several of Menander's plays, at the early age of 25 (B.C. 159).

The PHORMIO, with which we are chiefly concerned, Plot of the Phormia. appeared in the autumn of that year (B.C. 161) in which the *Eunuchus* had been represented: it was an adaptation of the *Epidicazomenos*, a play of Apollodorus of Carystus in Euboea, the latest representative of the New Comedy of Athens. Such parts as can be traced to their original are mentioned in the notes. The outline of the plot is as follows:—An Athenian citizen named Chremes has two establishments, one at Athens consisting of a wife, Nausistrata, and a son Phaedria, the other at Lemnos whither he went periodically to collect rents for his Athenian wife: this latter establishment included a wife, a daughter (Phanium), and her nurse, Sophrona. His son, Phaedria, is violently in love with a music-girl, whom he would buy from her owner Dorio but for want of funds. Demipho, brother of Chremes, has gone abroad, leaving his son Antipho behind under the care of a slave, Geta. As it happens, Chremes' Lemnian family come to Athens to look for him: the mother dies, and at the funeral the girl, who is of great beauty, is noticed by a young man, who tells what he has seen to the cousins, Phaedria and Antipho. Antipho is immediately anxious to make her his wife, and to help him in his purpose calls in the assistance of the parasite, Phormio. He makes up a story that Antipho is nearest of kin to the girl and so obliged by Athenian law either to dower her or make her his wife: the marriage is effected when Demipho and Chremes simultaneously arrive in Athens: the former is very angry at his son's conduct. Phormio to oblige them promises to take the girl and marry her himself, but wants thirty *minae*, partly to pay expenses, partly to satisfy the claims of another girl to whom he was

espoused. This sum he gets from the old man and then hands over to Phædria to buy his music-girl. Chremes now stumbles on the nurse Sophrona, who tells him of the death of his Lemnian wife and the marriage of his daughter. This was just what Chremes had desired: but he is anxious, as also is his brother, to recover the thirty *minæ*. They threaten Phormio, who, to save himself, tells Nausistrata of her husband's unfaithfulness: after some persuasion she consents to overlook it and all ends well.

Molière's *Les Fourberies de Scapin* is an adaptation, somewhat burlesqued, of the *Phormio*: the points of resemblance in plot and incident will be found in the commentary.

We have now to ask further:—how far was Terence true to his Greek originals and to what extent did he Graecise Rome? All his comedies are of the class technically known as *palliatae*: i. e. they represent throughout Greek and not Roman life. The scene is laid at Athens: the incidents, coinage, dresses are all of Greek character. And we must remember that Terence and his predecessor Plautus do not merely translate and put on the stage the works of Greek authors: neither, except in a very moderate degree, do they adapt Greek models to Roman taste, modes of thought and customs. Rather they transplant Greek life entire: in other words, they helped to produce not only a literary, but a national revolution, a distinct change in theories of life as in literary taste. This is more especially true of Terence. Plautus concedes something to popular taste by a freer use of national customs, a mixture of Greek and Roman topography, and most of all by indulging the love for extravagant pantomime which has always characterised the Italian nation. His humour is exuberant, coarse, open, rollicking: there is bustle and

Terence an imitator of the Greeks.

Contrast with Plautus.

action on the stage, and the scenes chiefly picture a less polished life than that which Terence depicts. The latter is more genuinely Greek: more refined, more careful of the 'golden mean', anxious that in the language and even in the vices of his characters there should be nothing bizarre or unseemly: and because he is truer to his originals, he is the fitter instrument to effect a change in national taste and manners.

Both dramatists had for their models the leading *The New Comedy* writers in the Attic New Comedy, the most celebrated of whom were Philemon, Menander, Diphilus, and Apollodorus¹⁶. If in considering these models we confine ourselves exclusively to Menander, it is because he was confessedly the best, and because we have from the fragments of his works preserved to us ampler opportunity of judging of the character of his comedies. In these there is little to remind us of the Old Comedy, familiar to us in the pages of Aristophanes, though the Old Comedy is often spoken of as though it were the lineal progenitor of the Comedy of manners and intrigue which finds in Menander its typical exponent. Aristophanes and the Old Comedy belonged to a period at least a century earlier, when Athens was in her full political and artistic glory. In the perfect liberty which her citizens then enjoyed there was nothing startling or alarming in the representation of living statesmen on the stage: personalities and political satire were an element in almost every comedy produced: the peculiarities of a Pericles, the very features of a Cleon were held up to popular ridicule. The chorus, too, was in full vigour and served the purpose alike of a commentary on passing events, and of a vindication of the poet's claim to honour and applause. About a hundred years later Athens' sun had altogether set: she was

¹⁶ Apoll. is later than the rest.

subjected to the yoke of foreign tyranny : her political life was over : her citizen forces were metamorphosed into 'soldiers of fortune': nothing was left but the salt of Attic wit and the eminently Greek power of enjoying a sensuous, worldly life. To *Menander*, *n.c.* this life Menander holds up the mirror. 342-291. As we might expect, in the development of his plots love is a principal factor.

*Fabula iucundi nulla est sine amore Menandri*¹⁷.

With an iteration which to some minds¹⁸ is almost wearying, he tells us of the sorrows and schemings of some forlorn lover, the artifices of his favourite slave, the anger or pettishness or niggardliness of his father, the wiles of his mistress and so forth. But there is more in Menander than this. A pupil of the great character-painter Theophrastus, a contemporary and intimate of Epicurus, he was well fitted to bequeath us a living picture of the manners of his age, and, better still, to give a lively embodiment to types of character which are as universal as human nature. Menander's plays are a study of the social life of his time: they tell us how his contemporaries dined, chatted, flirted: describe their piques, prejudices, little odd ways, their tastes and fashions¹⁹; and the life he draws is not so remote from our own that we have any difficulty in placing ourselves *en rapport* with his creations. Given a western civilization of developed comfort, and Menander's favourite characters will be sure to play their part upon the stage of life. Men are at all times gourmets²⁰, lovers, pleasure-seekers:

¹⁷ Ovid *Trist.* 2, 370. Cf. *Ov. Am.* 1, 15, 16.

¹⁸ E. g. Mommsen's, *Rom. Hist.* Bk. 3, cap. 14.

¹⁹ Ὁ Μένανδρε καὶ Βίε, πρότερος ἄρ' ὑμῶν πρότερον [ἀρ]εμμήσατο; Aristoph. *Gram.*

²⁰ This aspect is well brought out in the table-talk preserved to us in Athenaeus, who uses the Middle and New Comedy to illustrate his points.

so long as youth tries to enjoy itself, parents are anxious, old men querulous and unreasonable, women seductive, parasites fawning and servants impudent, Menander and his imitators will survive. An eye for character, the knack of life-like portraiture; these Menander had; and besides these the strain of pensiveness, the undercurrent of musing melancholy, which finds expression in terse maxims and reflections upon human life²¹.

This is the great master whom Terence set himself to reproduce for a Roman audience²². In *Terence's language* one point at least he has, by universal consent, succeeded: in charm of language he is second only to his original: he has just that restraint which most pleased a Greek: he is master of his words, even when feeling is deepest²³: his metres are carefully and skilfully handled, consonant with the sense, flowing easily in narrative, and proving no check to the appreciation of pathetic passages: so that we may safely combat the criticism of Quintilian, who seems to think that Terence transgressed the bounds of Greek severity; for he says of his writings 'plus adhuc habitura gratiae, si intra uersus trimetros stetissent'²⁴. Further, his idiomatic Latin²⁵, except in the occasional use of γλώτται (i. e. words transferred bodily from another

²¹ Notice especially 'life is a fair' in the 'Τροβολιμαίος: and the well-known saying, 'whom the gods love, die young'.

²² In detail, the plays are: *Andria*, from Menander's *Andria* and *Perinthia*. *Eunuchus*, from Menander's play of the same name and the *Κόλαξ*. *Adelphoe* from Menander's *Ἀδελφοί* and *Γεωργός* and a scene from the *Συναποθησκόντες* of Diphilus. *Heautontimorumenos*, from Menander's play of same name. *Hecyra*, from Apollodorus and the *Ἐπιτρέποντες* of Menander. *Phormio*, from Apollodorus.

²³ The exception to this is a tendency to pleonasm: see notes, *passim*: but Plato, a master of style, is pleonastic.

²⁴ Quint. 10, 1.

²⁵ Terence himself (*Heaut. prol.* 46) claims *pura oratio* as a characteristic.

language), and of Greek constructions argues him the best and least slavish of interpreters. The voice of antiquity is indeed all but unanimous as to his style and language. Cicero²⁶, Gellius²⁷, Ausonius²⁸, each brings his word of praise; but of these commendatory criticisms the most famous is that of Julius Caesar, who addresses him as 'dimidiate Menander', and deplores only his want of vigour and comic power²⁹.

In this last respect we doubt whether Terence has received full justice: it is true that there *vis comica* is occasionally a tameness in some of his dialogues; true also in a greater degree that his soliloquies are heavy, as in the *Hecyra*, and that there is a consequent deficiency in comic action: it is true that he was not a perfect Menander, and could not combine richness of humour with severity of language. In the former point Plautus is perhaps his superior, but his language is often extravagant: he makes continual puns (a practice rare with Terence)³⁰; he piles epithet upon epithet in his more animated scenes of abuse: he is full of burlesque and pantomime, repartee and buffoonery³¹. In these ruder elements of stage

²⁶ *Tu quoque qui solus lecto sermone, Terenti, conuersum expressumque Latina uoce Menandrum in medium nobis sedatis motibus [v. l. uocibus] ecfers, quicquam come loquens ac omnia dulcia miscens.*

²⁷ *Aul. Gell. 7, 14.*

²⁸ *Tu quoque qui Latium lecto sermone, Terenti, comis et astricto percurris pulpita socco, ad noua uix memorem diuerbia coge senectam.*

²⁹ *Tu quoque tu in summis, o dimidiate Menander, poneris, et merito puri sermonis amator; lenibus atque utinam scriptis adiuncta foret uis comica ut aequato uirtus polleret honore cum Graecis neque in hac despectus parte iaceres.*

³⁰ But see Heaut. 356 *Verba—uerbera*; Phorm. 500, *duces—ductes*, id. 374, *bonorum extortor, legum contortor.*

³¹ Comedies are divided into *motoriae* and *statariae*: Terence's are of the latter kind.

effect Terence is undoubtedly wanting: on the other hand he fairly fulfils the definition of wit 'chastened insolence', as given by Aristotle³²: his humour consists in contrast of character rather than in exuberant fun such as characterises the farcical imitation of Molière³³. There is however plenty of briskness and life in the *Eunuchus* (what can be more entertaining than the parasite's account of his method of gaining a livelihood?); in the closing scene of the *Phormio* and in the third act of the *Adelphoe*, where Demea's sententious remarks and righteous maxims are echoed and parodied by the slave Syrus; while the dry humour of the scene in the *Phormio* with the foolish advisers is of no ordinary quality³⁴. If tragedy and comedy are to be defined by the *dénouement*, then Terence is undoubtedly a comedian; but his comedies are mainly of the sentimental kind: they belong to what the French call 'genre sérieux' and 'comédie larmoyante': there is a want of mirth (especially in the *Hecyra* and *Heautontimorumenos*) and the pathos is at times almost painful: witness particularly the touching opening of the *Andria*.

We turn next to the handling of the plot. Here *Plots.* Terence exhibits considerable skill, except that his trick of making the heroine almost invariably turn out to be an Athenian citizeness becomes a little worn by frequent use. He is hampered too in point of simplicity by the custom of *contaminatio* already alluded to. The use of two or more plays to construct one produces a want of unity in the plot: and this is objectionable, because if the principal plot is first evolved, the rest of the play is uninteresting; if the

³² Arist. Rhet. 2, 12, 16: ἡ γὰρ εὐτραπέλια πεπαιδευμένη ὑβρις ἐστίν. Cf. Afranius' judgment, *ut quicquid loquitur sal merumst!*

³³ In 'Les Fourberies de Scapin'.

³⁴ Phorm. 2, 4.

inferior plot, the characters come in afterwards in a meaningless way³⁵. Further, too great prominence is sometimes given to the episodic characters (*προστατικά πρόσωπα*). But we may say that as a rule the positions are not farfetched, the intrigue is simple and the whole arrangement true to the reality of life.

The life depicted was, we must remember, a foreign one; and we cannot too highly praise the *Representation of Greek life*. careful study which Terence must have made of his originals, to reproduce so accurately as he does the spirit of the Greeks. We should hardly have expected him to have entered nicely into details of custom and fashion, or abstruse points of Greek law: we could have forgiven him, if now and again in slave-life, or marriage ceremonies, or in the law of divorce he had appealed to popular knowledge and not to the prevailing customs of Greece. But such forbearance on our part is uncalled for: the more closely we examine our author, the more strict shall we find him to have been in making his drama a reproduction of the ordinary life which Menander and his contemporaries portrayed. Now and then there are traces of departure from the original to satisfy Roman sentiment, just as, for convenience or variety, the relationships³⁶ and names of the characters, the opening of certain scenes³⁷, details of description³⁸, &c., may differ from the Greek model. Thus, a woman in childbirth appeals to Iuno Lucina; we find reference on the same occasion to the presence of freeborn women: allusion is made to the sacrificial *uerbena*³⁹ (vervain), to

³⁵ See Diderot, *Ceuvres de Théâtre*.

³⁶ In the *Adelphoe*, Hegio is a relation of the girl's father: in the original he is brother of the girl's mother.

³⁷ The *Adelphoe*.

³⁸ *Hec.* 440, *crispus* is substituted for Apollodorus' *φαλακρός*. *Enn.* 689, *senex colore mustelino* (like a weasel), for Menander's *γαλεώτης* (like a lizard).

³⁹ *And.* 473, 771, 726.

long dishevelled hair as a sign of mourning⁴⁰, to the law of debtors, to gladiatorial shows, to exile: in these instances the allusions are genuinely Roman or may be best interpreted as such. Occasionally also metaphors from war, government, or business⁴¹ are more suitable to Roman life. But, as a rule, the colouring is all Greek: Terence is true to his models. The swaggering soldier without patriotism but loving a well-filled purse; the alarm of parents lest their sons should go to the wars: the aspect of married life: the invariable running after illicit loves: the greedy, toadying hanger-on: the pander coarse and hard-hearted; the parasite, like Phormio, of gentlemanly bearing and insinuating address: the clever slave, the receptacle of his master's secrets, tendering advice and free of his tongue both for reproof and insolence; these were features in Greek life and these Terence faithfully reproduces.

In point of sentiment, Terence is somewhat chary of using it: the vein of pensiveness characteristic of Menander is obscured, as not harmonious with the Roman mind: thus for long soliloquy, which would be apt to take a sententious turn, Terence substitutes dialogue⁴². In the *Andria* where solitude is mentioned, the sentiment added by Menander,

εὐρετικὸν εἶναί φασι τὴν ἔρημίαν
οἱ τὰς ὀφρῦς αἶροντες,

is omitted⁴³. But so marked a feature could not disappear altogether, and it was by the use of these maxims that Terence to some extent cultivated and humanised his countrymen. Some of the expressions are mere colloquial proverbs, others are fraught with

⁴⁰ Phormio 49, note, 92, 106, 334, 964, 978.

⁴¹ E. g. war, Phorm. 229; government, Phorm. 72; business, Phorm. 21, 79, 251, 922.

⁴² The exc. in the *Hecyra* has been already noticed.

⁴³ And 406.

deep and thoughtful wisdom. There is an ascending scale from⁴⁴ 'nothing in excess', 'tis hard to kick against the pricks', 'in fortune prepare for misfortune', 'trouble engenders suspicion', 'life is like a game of dice: if luck goes ill correct by skill' up to the celebrated line

*Homo sum: humani nil a me alienum puto*⁴⁵.

One authority finds in this the key to Terence's influence⁴⁶: every spectator received it with applause: it occurs in a comedy which has little playfulness in it: there is nothing emotional or stirring in the sentiment: but to a people like the Romans it was almost a revelation.

We have already said that Menander excelled in character-painting. Here too Terence *Character-painting.* may claim a prize, according to Varro's testimony⁴⁷: it is not so much that we carry away with us the impression of any individual character, though the *dramatis personae* are consistent enough throughout: the use of the same names in different plays for totally different characters forbids such a thing: rather the personal character disappears to give place to the representative. Whole classes of men and women are brought before us in the several leading characters: it is not the individual but the typical slave, slave-dealer,

⁴⁴ *Ne quid nimis: aduersum stimulum calces*, Phorm. 78; *quom secundae res sunt maxime, tum maxime | meditari secum oportet, quo pacto aduersam aerumnam ferant*, Phorm. 241; *omnes quibus res sunt minus secundae, magis sunt nescio quo modo | suspitiosi*, Ad. 605; *in uitast hominum, quasi quom luda: tesseris | si illud quod maxime opus est iactu non cadit | illud quod cecidit forte, id arte ut corrigas*, Ad. 740. Cf. And. 68.

⁴⁵ Heaut. 77.

⁴⁶ Spectator, no. 502.

⁴⁷ *In argumentis Caecilius poscit palmam, in ethesin Terentius: in sermonibus Plautus.*

courtesan, parasite, &c., who are presented to us⁴⁸. To accomplish this with success it is necessary that each character be drawn out consistently with itself and true to the principal lines of real life. Taking the *Phormio* as illustrative, we see Dorio representing the ordinary slave-dealer, blunt, decided, bullying, a keen and surly trader looking to profits and quick returns—we see Phormio himself, a gentlemanly adventurer, careful rather of a reputation for shrewdness and tact than for honesty, unscrupulously intriguing for the gratification of self, but nice and discriminating in the choice of means. Demipho the father is an excellent study of a man at heart a miser, grasping after the money which he has paid to redeem his own and his son's honour. Geta, the favourite confidential slave, typifies the life of one serving two masters; for he tries to help on the amours of the son while he dreads the look of the father: while the two young men, Antipho and Phaedria, are representative lovers, eager to gratify passion, jealous of each other's success, dissatisfied with the measure of luck which comes in their way, quick at finding fault even with those who are trying to serve them, frightened at their fathers, but ready to fool them 'to the top of their bent'.

Again, in the *Adelphoe* nothing can be more admirable than the contrast between the two brothers: the father all anxiety for the fate of his boys, making himself by his rigour universally unpopular, obliging deceit to conceal his foibles in that son whom he keeps under his own charge: on the other side the bachelor uncle, who has the other son to live with him, an easy-going jolly fellow, full of the maxim 'boys will be boys', and carried away by his annoyance with his

⁴⁸ We may apply to Terence what Hor. (Ep. 2, 1, 170) says of Plautus, but without his severe criticism:

*Adspice ... quo pacto partes tutetur amantis ephēbi,
ut patris attenti, lenonis ut insidiosi, &c.*

brother to indiscreet praise of immorality⁴⁹. This uncle at the end of the play is induced by his good-nature to marry a woman of mature years: an inconsistency which rather spoils the perfectness of the delineation⁵⁰. Beyond this, it is hard to take exception to the character-painting of Terence: Diderot, indeed, considers the old man in the *Heautontimorumenos* as overdrawn:—no one could be so utter a monomaniac or so distress himself for the absence of an undutiful son—and possibly the slaves throughout are not quite true to their position: their language is too polished and their manners unnaturally gentlemanly: but slaves were not always of low birth, and the particular class depicted in Terence is that of the master's confidant.

The effect of these sketches, so far as they achieved anything beyond amusement for the hour, was in some respects wholesome: there Probable effect on the spectators. was promise in the contrast of the brothers in the *Adelphoe*, one openhanded and tolerant, the other hard and close, of inculcating the doctrine of the golden mean, and recommending a moderate license of parents towards their sons; there is marked generosity in the character of the hero's mistress in the *Hecyra*, and often the passion of the young lovers is a noble and unselfish one: they are anxious to make the girls whom they seduce their wives; and are enabled to do so on the discovery that they are of pure Athenian extraction. The Romans might find a lesson of culture and politeness in the generally gentlemanly tone which pervades the comedies, and in the representation of slave life a hint of something still higher, an inducement to gentleness and humanity. But in the main the tendency, we cannot but fear, was downwards rather than upwards; vice is there though it is more refined than that to which the Romans were as yet

⁴⁹ Ad. 101.

⁵⁰ Ad. 988 sqq.

accustomed; there is propriety but no true virtue; it could do no good to the stern, steady, dutiful Roman to see fathers mocked at and betrayed or themselves indulging in the sins which they rebuked in their children; to witness selfishness and luxury prospering: decent matrons depicted as unamiable and uninteresting, and always treated with more or less indifference and contempt. The Greek would flee from the dulness of his own home from his secluded and half-educated wife to the more enlivening and congenial society of his cultivated mistress (*ἑραίρα*). This was not the Roman conception, and to make such a conception popular by a sudden introduction of Greek morality could end in nothing less than the slow but certain degradation of the ancient simple virtues and morals.

There were two reasons why Terence would be *Conclusion.* likely to have much influence: one that he was a dramatist and could therefore affect more people and in a more lively way: the other, that he fills a great gap in the history of literature. Except Accius and Lucilius there is no great name between the death of Terence and the age of Varro and Cicero, a period of half a century or more. Though not altogether to the popular taste, he was sufficiently admired to obtain wide influence: he is short, amusing, and seldom dull: he influenced the more educated part of the audience, and to influence them was by degrees to reach the lower strata of society. When we remember the classic style of Terence's comedies, the absence of all stage decoration and machinery, the fact that the stage itself was a mere platform, and that the spectators had no seats but such as they provided for themselves, we may well be astonished at the large measure of popularity which he achieved. It shows that there was sterling value in what he wrote: and though the mob might sometimes hurry away to see the ropedancing and the jugglery, yet the more cultivated could find

an abiding delight in the study of these copies of Menander's portraits:—truthful, and therefore destined to last; vivid, and therefore sure to please.

THE TEXT OF TERENCE.

The materials out of which the text of Terence is to be reconstructed in its original perfection are, roughly speaking, of two kinds: *Text, materials for reconstructing.* viz. (1) the manuscript copies of the text, (2) the references and quotations of early writers. As however no copy professing to be perfect has reached us, we are obliged also to give some weight to the conjectures of modern scholars. And indeed many of the various readings of more recent codd. are themselves but the conjectures of scribes, and that too at a time when critical sagacity was at its lowest pitch. By far the most copious and valuable source of evidence is that derived from the MSS. Here we must draw a hard and fast line between Cod. A [the *The codices.* Bembine] and all the rest. The extant codd. are very numerous, but only nine are thought by Umpfenbach worthy of special collation.

Of these MSS. A alone is free from the recension of the grammarian Calliopius [7th cent. A. D.], whose name is appended to all others. V contains only fragments of *Andria* and *Eunuchus*.

The BEMBINE codex is so named from having belonged to Cardinal Pietro Bembo in the *Codex A.* second half of the xvth century. It is an uncial, and consisted once of 14 *quiniones*: the beginning and end however are wanting. It begins at Andr. 787, but is much torn up to Andr. 888.

The character of the text justifies the praise of Politian written on one of its leaves :—

EGO ANGELVS POLITIANVS HOMO VETVSTATIS
MINIME INCVRIOSVS NVLLVM AEQVE ME
VIDISSE AD HANC DIEM CODICEM ANTIQVVM
FATEOR.

In the Phormio five verses are omitted, viz. 172, 240—242, 635. In many instances its sole authority outweighs that of all the rest. Abbreviations are infrequent, seldom more than q for qve; a line over a vowel for final m, e.g. CLANCVLV̄, and the colligation of n and t, e.g. FERVN̄t. Even these are rare.

LIST OF CHIEF CODICES.

		Century.
A	Bembine	iv. v.
D	Victorian	ix. x.
G	Decurtatus	xi. xii.
P	Parisian	x.
C	Vatican	x.
B	Basilican	x.
F	Ambrosian	x.
E	Riccardian	xi.
[V	Fragm. Vindobonense	x. xi.]

CHIEF EDITORS.

Gabriel Faernus, 1565, examined the Bembine and other good MSS. carefully, so far as the

custom of the time went. He died young [the edition being brought out after his death] or with the combination of learning and of opportunities would doubtless have anticipated much of what Bentley afterwards accomplished.

Guyet, 1657, was a good scholar, but too ready to cut difficult knots by saying that verses are corrupt⁵¹, and showed a very perverted judgment in condemning the latter part of the *Phormio*.

Richard Bentley [London, 1726, Amsterdam, 1727] ‘*summus ille Terenti sospitator, inter medendum idem uulnera infligens*’⁵² published *Faernus*’ critical commentary adding his own. This was a new starting-point of Terentian criticism, and though he gave too much weight to later MSS. or his own many conjectures, yet if compared with the edition of Mr Parry, more than 100 years later, his will be seen to have the advantage, no improvement being made in the text during the next century.

A. Fleckeisen, 1857, edited the text, promising a critical edition which never appeared. Too much reliance was still placed on the later MSS. and considerable scope was given to conjecture. But the work as a whole was a decided advance.

W. Wagner, 1869, trod closely in the footsteps of *Fleckeisen*, but not without some improvements. He however (like most preceding editors) had not an accurate knowledge of the readings of codex A⁵³: and he is often careless⁵⁴.

F. Umpfenbach, 1870, published ‘*emendandas potius quam emendatas comoedias Terenti*’ with an admirable critical commentary, giving the evidence of the chief MSS. and of the early writers who quote our

⁵¹ E. g. vv. 15, 502, 689.

⁵² *Umpfenbach*, p. II.

⁵³ See notes on e. g. vv. 154, 159, 482, 492.

⁵⁴ See his notes on e. g. vv. 15, 294, 896, 954.

author. His own text is so entirely based on A that where he does not note a discrepancy he vouches for exact correspondence therewith. In some respects he is deficient in judgment⁵⁵.

K. Dziatzko, 1874, has constructed the best text of the Phormio. The present text, like his, is based on Cod. A almost as entirely as is that of Umpfenbach⁵⁶.

TERENTIAN SCANSION.

[For fuller treatment of the subject see Peile, ch. vii. esp. pp. 322 sqq.; Wagner, *Introd. to Plaut. Aul. and to Ter.*; Brix *Introd. to Plaut. Trin.*; Bentley and Parry in their respective edd. of Terence; Penny *Cyclopaedia s. v. Terentian metres.*]

This, if certain phonetic laws be not taken into consideration, will appear very irregular. The almost universal tendency of language is from strong to weak forms, this gradual process of weakening being brought about by conscious or unconscious striving for ease in utterance. Syllables on which the stress is laid rarely suffer thus, but those on which no accent falls are often corrupted. In all languages the end syllable is most exposed to this curtailment, and especially is

⁵⁵ He inconsistently reads *quod, aliquod* with A, but when A fails [e. g. Andr. 313, 328, 534, 771] or reads ALIQVOS [Ph. 312], *quot, aliquot*. Cf. also 709, 896.

⁵⁶ 'Terence is now in one of the best conditions of any of the classic writers; the oldest and best copy of him is now in the Vatican Library, which comes nearest to the poet's own hand; but even that has hundreds of errors, most of which may be mended out of other Exemplars, that are otherwise more recent and of inferior value. I myself have collated several; and do affirm that I have seen 20,000 various lections in that little author'. Bentley, *Remarks upon a late Discourse, &c.* (1713).

this the case in Latin⁵⁷; and chiefly in the language of the people, of which the writings of the comic poets [Terence however less than his fellows] are a more or less faithful representative, and against the slackness of which the language of the classical writers of the Augustan age working on Greek models is an emphatic protest. This tendency of Latin to shorten the final syllable is a decisive argument against those who hold that e. g. *senex dari* should be pronounced *s'nex d'ri*⁵⁸ rather than *senĕx darĭ*. But the examples quoted below will show that such shortening is by no means confined to the last syllable: and we must remember also that in early times double letters were not written, which accounts for e. g. 806 intĕll. 666 supĕll.⁵⁹.

1. Vowels are found short before

(1) c and a consonant. *hic* 209, 535, 626, 739.
hĭc 819, 1000.

(2) d and a consonant. *ad* 150 [266], 648. *apud*
859, 934. *id* 723, 940, 979.

(3) l and a consonant. *supĕll.* 666. *intĕll.* 806.

(4) m and a consonant. *nĕmpe* 307. *parĭmne* 546.
decĕm m. 662. *enĭm* 694, 937. *restĭm* 686.

(5) n and a consonant. *in* 266, 862. *hĕnc* 370.
inp. 439. *ind.* 681. *uolunt* 725. *int.* 806. *itĕn* 810. *egŏn*
999.

⁵⁷ Bentl. *Introd.*, p. xvi., *Illud sane in Lingua Latina notabile, ne unum quidem uerbum praeter Monosyllaba Tonum in ultima habuisse.* He quotes passages confirming this remark from Quint., Prisc., and other grammarians.

⁵⁸ So Bentl. on Eun. 357. Cf. Peile, p. 322 note, 323 note.

⁵⁹ Peile, p. 322 note. Wagner, Terence, p. 19. Ritschl on Plaut. Trin. 964, *Quod accepisti tolerandum esse iam tum intellexi cum Most. 908, age accumbe atque alia alibi similia intacta reliqui.*

- (6) p and a consonant. *ipsius* 725. *ipsa* 960.
 (7) r and a consonant. *puēr* 50. *priōr* 342, 532.
patēr 601. *argenti* 557⁶⁰.
 (8) s and a consonant. *est* 178, 411, 513, 563,
 600, 638. *magis* 10. *ostend.* 793. *isne* 852.
 (9) t and consonant. *ūt* 396, 415, 733. *negāt*
 352. *redit* 686.
 (10) x. *senēx* 346. Brix on Plaut. Capt. 172.

2. Final long vowels are found short⁶¹.

Quī 27, 911⁶²; *abī* 59, 309, 563, 712, 777, 994;
darī 261; *bonī* 516; *modī* 529; [*saluē* 609]; *Chremē*
 609; *uirī* 787; *uidē* 803; *ualē* 883; *nouē* 972.

3. Long syllables not final are found short [*eius*,
 113], *uerēbamini* 902.

4. Long syllables afterwards shortened retain
 their quantity. *Stetīt* 9; *angerēt* 160; *accidāt* 245;
accidēt 250; *quaererēt* 297; *uendidīt* 510; *erāt* 654;
 [*censuit* 775]; *Sophonū* (Σωφρόνη) 865⁶³.

5. Syllables are lengthened by the accent. *Itā* 542;
malā, 556.

6. Synizesis of vowels occurs. *Eius* 355, 776;
ēamus 562; *dehort.* 910; *hūius* 971⁶⁴.

7. Hiatus is found, but very rarely, 27, 966. A
 hiatus is not allowable except in the caesura of the
 verse or when a break is caused by division of the
 dialogue.

⁶⁰ Ritschl on Plaut. Trin. 316.

⁶¹ Peile, p. 327. Publ. Sch. Lat. Gr., pp. 56, 546 note.

⁶² Publ. Sch. Lat. Gr., pp. 522, 523.

⁶³ Peile, p. 326. Roby, § 203. Plaut. Tr. 261.

⁶⁴ Bentl. Introd., p. xiv., *Durius quidem Nostratibus sonant
 huius, cuius &c., in unam syllabam contracta: uerum id co
 euenit, quod nos hodie male pronuntiemus. Notum enim est
 eruditis consonantes I et U apud Latinos eodem fuisse sono quo
 hodie Y et W.*

P. TERENCEI AFRI
PHORMIO

DIDASCALIA.

INCIPIIT . TERENTI . PHORMIO . ACTA . LVDIS . RO-
MANIS . L . POSTVMIO . ALBINO . L . CORNELIO
MERVLA . AEDILIBVS . CVRVLIBVS . EGIT . L . AM-
BIVIVS . TVRPIO . MODOS . FECIT . FLACCVS . CLAVDI
TIBIS . INPARIBVS . TOTA . GRAECA . APOLLODORV
EPIDICAZOMENOS . FACTAST . IIII . C . FANNIO . M
VALERIO . COS

350-260 B.C.

G. SVLPICI APOLLINARIS PERIOCHA.

Chremétis frater áberat peregre Démipho
relicto Athenis Ántiphone filio.

Chremés clam habebat Lémni uxorem ac fíliam,
Athénis aliam cóniugem et amantem únice
gnatúm fidicinam. Máter e Lemno áduenit
Athénas : moritur : uírigo sola (aberát Chremes)
funús procurat. Íbi eam cum uisam Ántipho
amáret, opera párasiti uxorem áccipit.

Pater ét Chremes reuérsti fremere. Deín minas
trigínta dant parasíto, ut illam cóniugem
habéret ipse. Argénto hoc emitur fídicina.
Vxórem retinet Ántipho a patruo ágnitam.

5

10

PERSONAE.

[PROLOGVS]

DAVOS SERVOS

GETA SERVOS

ANTIPHO ADVLESCENS

PHAEDRIA ADVLESCENS

DEMIPHO SENEX

PHORMIO PARASITVS

HEGIO

CRATINVS } ADVOCATI

CRITO

DORIO LENO

CHREMES SENEX

SOPHRONA NVTRIX

NAVSISTRATA MATRONA

[CANTOR]

PROLOGVS.

Postquám poëta uëtus poëtam nón potest
retráhere ab studio et tránsdere hominem in ótium,
maledictis deterrére ne scribát parat :

qui ita díctitat, quas ántehac fecit fábulas,
tenui ésse oratióne et scripturá leui :
quia núsquam insanum scrípsit adulescéntulum

ceruám uidere fúgere et sectarí canes
et eám plorare, oráre ut subueniát sibi.

Quod si íntelligeret, quóm stetit olím noua
actóris opera mágis stetisse quám sua,
minus múlto audacter, quám nunc lædit, læderet.

Nunc síquis est, qui hoc dícat aut sic cógitet :

‘uetus sí poëta nón laccessissét prior,
nullum ínuenire prólogum possét nouos

[quem diceret, nisi haberét cui male diceret:]
is sibi responsum hoc hábeat, in medio ómnibus
palmam ésse positam, qui ártem tractant músicam.

Ille ád famem hunc ab stúdio studuit reícere :

4 ante hic Bentl. 6 numq. Wagn. w. Don. ed. pr. in
lemm. fecit Bentl. 9 olim quom stetit noua Bentl. 14
potuisset libri. possat Bentl. 17 tractent A.

- hic r spondere uoluit, non lac ssera
 20 Benedictis si certasset, audisset bene :
 quod ab illo adlatumst, id sibi rellatum putet.
 De ill  iam finem faciam dicundi mihi,
 peccandi ^{though} quom ipse de se finem non facit.
 Nunc quid uelim animum attendite. Adport  nouam
 25 Epidicazomenon qu m uocant comoediam
 Graeci, Latini Phormionem nominant :
 quia primas partis qui aget, is erit Phormio
 parasitus, per quem res geretur maxime,
 uoluntas uostra si ad poetam accesserit
 30 Date operam, adeste aequo animo per silentium,
 ne simili utamur fortuna, atque usi sumus
 quom per tumultum noster grex motus locost :
 quem actoris uirtus nobis restituit locum
 bonitasque uostra adiutans atque aequanimitas.

21 id sibi esse relat. A. 22, 23 iam—non facit libri.
 —facit? Stallb. tum—fecerit Bentr. 25 Epidicazomenon
 Bentr. w. Don. 26 Graece, Latine hic Phormionem nominat
 Bentr.

ACTVS I.

[A street in Athens : on the left Demipho's house, on the right
that of Dorio, in centre that of Chremes.]

DAVOS.

SERVOS.

Amicus summus meus et popularis Geta
vester & al. heri ad me uenit. *que res* Érat ei de ratiuncula
 iam pridem apud me relicuom *in alio loco* pauillum
 nummorum : id ut conficerem. *in alio loco* Confeci : adfero.
 Nam erilem filium eius duxisse audio
 uxorem : ei credo munus hoc conraditur. *in alio loco*
habitu suo arrangement Quam inique comparatumst, i qui minus habent
 ut semper aliquid addant ditióribus!
 Quod ille unciatim uix de demenso suo *in alio loco*
scilicet Geta suóm defrudans génium conpersit miser,
 id illa uniuorsum abrípiet, haud existumans
 quantó labore pártum. Porro autém Geta
 ferietur alio múnere, ubi era pépererit :
 porro autém alio, ubi erit púero natalís dies,

I 1

40

45

37 *apud A.* relicuom libri. *reliquum* Edd. ant. 41 *i as*
 Bitschl, Tr². 17. 44 *defrud.* A. &c. -*au.* DFG. *con-*
persit A. -*parsit* rell. 48 *dies : ubi* Edd.

ubi initiabunt. Ómne hoc mater auferet :
 50 puer caúsa erit mittúndi. Sed videón Getam ?

GETA. DAVOS.

SERVI II.

I 2 GE. Siquís me quaeret rúfus... DA. Praestost, désine.

GE. Oh, *any one to call you*
 at ego óbuiam conábar tibi, Daue. DA. Accipe, em :
 lectúmst ; conueniet númerus quantum débui.

GE. Amó te : et non necléxisse habeo grátiam.

55 DA. Praesértim ut nunc sunt móres : adeo rés redit :
 siquís quid reddit, mágna habendast grátia.

Sed quíd tu es tristis ? GE. Égone ? nescis quo.
 tu metu et *put aut*

quanto ín periclo símus ? DA. Quid istuc ést ? GE.
 Scies, *keep still about it*

modo út tacere póssis. DA. Abi sis, insciens :

60 quoius tú fidem in pecúnia perspéxeris, *you won't you*
 uerére uerba ei crédere ? ubi quid míhi lucríst
 te fállere ? GE. Ergo auscúlta. DA. Hanc operam
 tíbi dico.

GE. Senis nóstri, Daue, frátrem maiorém Chremem
 nostín ? DA. Quid ní ? GE. Quid ? Éius gnatum
 Phaédriam ? *And*

65 DA. Tam quáam te. GE. Euenit sénibus ambobús simul
 iter illi in Lemnum ut ésset, nostro in Cfliciam
 ad hópitem antiquom : ís senem per epístulas

52 em A. hem rell. en Fl. 54 necl. libri. 58 simus
 libri. sim Edd. ant. 64 nostine? quid ni Bentl. 65 tan-
 quam libri. tam quam Bentl.

pelléce
enticed all but
 pelléxit, modo non móntis auri pólicens.

DA. Quoi tanta erat res ét super erat? GE. Désinas:
that's his way sic est ingenium. DA. Oh, regem me esse oportuit. *man of money*

GE. Abeúntes ambo hic túm senes me fíliis

relínquont quasi magístrum. DA. O Geta, pro-
 uínciam

cepísti duram. GE. Mi úsus uénit, hóc scio:

meminí relinqui mé deo irató meo.

Coepi aduorsam primo: quid uerbis opust?

Sení fidelis dúm sum, scapulas pérdidi.

DA. Venére in mentem mi istaec: 'namque insectias
by experience I know
by my angry
guardian
angel
that was just of what was the key

Laduorsum stimulum calces!' GE. Coepi is ómnia
 facere, óbsequi quae uéllent. DA. Scísti utí foro.

GE. Nostér mali nil quícquam primo: hic Phaédria 80

continuo quandam náctus est puéllulam

citharístriam: hanc amáre coepit. pérdite.

Ea séruiebat lénoni inpuríssumo:

neque quód daretur quícquam: id curaránt patres.

Restábat aliud níl nisi oculos páscere,

sectári, in ludum dúcere et reddúcere.

Nos ótiosi operám dabamús Phaédriae.

In quo haéc discebat lúdo, exaduerso flic

tonstrina erat quaedam: híc solebamús fere

altrivay
 plerúmque eam opperíri, dum inde irét domum. 90

Intérea dum sedémus illi, intéruenit

aduléscens quidam lácrumans: nos mirárier.

71 hic A. hinc rell. 76 senibus Bentr. 77 namque libri.
 nam quae Edd. ant. 85 aliut A and Bentr. Umpf. 86 redd-
 D. w. Prisc. 88 exaduerso ilico A. exaduersum ei loco
 BCEFGP. 89 tonstr- libri. tostrina Edd. 91 illi A.
 illuc, illo, illuc rell.

- Rogámus quid sit: 'núnquam aeque' inquit 'ac
 modo ^{never more} ~~thou~~ ^{just now} ~~est~~ ^{now}
 paupértas mihi opus úsumst et miserum ét graue.
 95 Modo quándam ^{burden} uidi uirginem hic uicíniae
 miserám, suam matrem lámentari mórtuam :
 ea síta erat exaduórsu(m) neque illi béniuolus
 neque ^{friend} ~~notus~~ ^{relation} ~~notus~~ neque cognátus extra unam ániculam
 quisquam áderat, qui adiutáret funus. Míseritumst.
 100 Virgo ípsa facie egrégia.' Quid uerbís opust?
^{conmoveret} ~~Com~~mórat omnis nós, Ibi continuo Ántipho
 'uoltísne eamus úsere?' Alius 'cénseo
 eámus : duc nos sódes.' Imus, uénimus,
 uidémus : uirgo púlchra : et quo magis díceres,
 105 nil áderat adiumentí ad pulchritúdinem :
 capíllus passus, núdeus pes, ipsa hórrida,
 lacrumaé, uestitus túrpis : ut, ni ^{uis} ~~ni~~ ^{boni} ~~boni~~
 in ípsa inesset fóрма, haec ^{force} ~~forma~~ ^{of good} ~~forma~~ ^{beauty} ~~forma~~ ^{extingueret} ~~forma~~ ^{extingueret}.
 Ille qui íllam amabat fídicinam tantúm modo ^{already}
 110 'satis' inquit 'scitast': nóster uero... DA. Iám
^{enough} ~~satis~~ ^{scio} : ^{pretty} ~~scitast~~ ^{how much} ~~scitast~~ ^{how much}
 amáre coepit. GE. Scín quam? Quo euadát uide.
 Postrídíe ad anum récta pergit: óbsecrat, ^{heruso}
 sibi út eius faciat cópiam. Illa enim sé negat
 neque eum aéquom aít facere: íllam cíuem esse Át-
 ticam
 115 bonám bonis prognátam: si uxorém uelit
 lege íd licere fácere: sin alitér, negat.

94 uisast Bentl.

97 beniuolus A. beneuolens rell.

99 adiut. A. adiuuaret rell.

102 censeo: eamus Edd.

113 ut sibi eius libri. sibi u. e. Dz.

114 petere Bentl. in

comment.

Nostér quid ageret néscire: et illam dúcere
cupiébat et metuébat absentém patrem.

DA. Non, sí redisset, et pater ueniám daret?

GE. Ille indotatam uirginem atque ignóbilem ✓ 120
daret illi? numquam fáceret. DA. Quid fit dénique?

GE. Quid fiat? est parasítus quidam Phórmio,
homó confidens: qui illum di omnes pérduint.

DA. Quid is fécit? GE. Hoc conslium quod dicám
dedit:

‘lex ést ut orbae, quí sint genere próximi, 125
is núbant, et illos dúcere eadem haec léx iubet.

Ego té cognatum dicám et tibi scribám dicam:

patérnum amicum me ádsimulabo uirginis:

ad iúdiceS ueniémus: qui fuerit pater,

quae máter, qui cognáta tibi sit, ómnia haec 130

confingam: quod erit mihi bonum atque cómmodum,

quom tu hórum nil feréles, uincam scilicet.

Pater áderit. Mihi parátæ lites: quid mea?

Illá quidem nostra erit.’ DA. Iocularem audáciam.

GE. Persuásumst homini: fáctumst: uentumst: uínci- 135
mur: *welosh the case*

duxít. DA. Quid narras? GE. Hóc quod audis. DA.

Ó Geta,

quid té futurumst? GE. Néscio hercle: unum hóc
scio,

quod fórs feret, ferémus aequo animó. DA. *Frie* Placet:

hem istúc uirist officium. GE. In me omnis spés
mihist.

120 ille A. illene rell. 131 confingam, —commodum:
Edd. ant. 135 persuasumst A. persuasit rell. 138 places
Edd. ant.

140 DA. Laudo. GE. Ad precatorem adeam credo, qui

^{mih}
 sic ^{intercede} orat. nunc amitte quaeso hunc: ceterum
 posthac si quicquam, nil precor. Tantum modo ^{Be all but}
 non addit: 'ubi ego hinc abiero, ^{if you wish} huc occidito. ^{add}

DA. Quid paedagogus ille, qui citharistram?

145 quid reigerit? GE. Sic, tenuiter. DA. Non multum
 habet

quod det fortasse? GE. Immo nil nisi spem meram.

DA. Pater eius rediit an non? GE. Non dum. DA.
 Quid? senem

quoad expectatis uostrum? GE. Non certum scio:
 sed epistulam ab eo adlatam esse audiui modo

150 et ad portitores esse delatam: hanc petam.

DA. Numquid, Geta, aliud me uis? GE. Vt bene sit
 tibi. ^{Anything else I can do for you}

Puer heus. Nemon huc prodit? cape, da hoc Doro.

ACTVS II.

ANTIPHO. PHAEDRIA.

ADVLESCENTES II.

AN. Ádeon rem redísse, ut qui mihi cónsultum op- II 1
tumé uelit esse,

Phaédria, patrem ut éxtimescam, ubi in mentem
eius aduenti uéniat!

quód ni fuissem incógitans, ita éxpectarem, ut pár 155
fuit.

PH. Quíd istuc? AN. Rogitas? quí tam audacis fáci-
noris mihi cónsciús sis?

quód utinam ne Phórmioni id suádere in mentem
íncidisset

neú me cupidum eo ínpulisset, quód mihi princi-
piúmst mali!

nón potitus éssem: fuisset tum íllos mi aegre aliquót
dies:

at nón cotidiána cura haec ángeret animum, PH. 160
Aúdio.

Act II. sc. 1 until Heins. was Act I. sc. 3. 154 *aduentus*
codd. aliquot. 155 *ita eum* libri praeter A. 156 *istuc*
est libri. Bentl. corr. 159 *illos* libri. *illud* Wagn. *ali-*
quod A. 160 *cott-* A and Umpf.

AN. dum expécto quam mox uéniat qui ádimat hanc
mihi consuetúdinem.

PH. Alíis quia defit quód amant aegrest; tíbi quia
super ést dolet.

Amóre abundas, Ántipho.

Nam túa quidem hercle céрто uita haec éxpétenda
optándaque est.

165 Ita mé di bene ament, út mihi liceat tám diu quod
amó frui,

iam dépíscisci mórte cupio; tú conicito cétera }

quid ego éx hac inopía nunc capiam, et quíd tu ex
ista cópia,

ut ne áddam, quod sine súmptu ingenuam, líberalem
náctus es,

quod habés, ita ut uoluísti, uxorem síne mala famá
palam:

170 beátus, ni unum désit, animus quí modeste istaéc ferat.

Quod sí tibi res sit cum eó lenone quó mihist, tum
séntias.

Ita plérique omnes súmus ingenio, nóstri nosmet
paénitet.

AN. At tú mihi contra núnc uidere fórtunatus, Phaé-
dria,

quoi de íntegro est potéstas etiam cónsulendi, quíd
uelis:

175 retinére eam anne amítttere; ego in eum íncidi in-
felix locum,

164 certo A. -e Edd. ant.

166 depic- ABC*D*.

-pec- -pac- rell. ceterum Bentl.

171 quo A. quocum rell.

175 amare amittere libri. amare an mittere Bentl. amorem
an mittere Bothe et Schmiede. an uero amittere Eugraph.

ut néque mihi ius sít amittendi néc retinendi cópia.

Sed quíd hoc est? uideon égo Getam curréntem huc adueníre?

is est ípsus: ei, timeó miser, quam míhi hic nunc nuntiét rem.

GETA [*from the harbour*]. ANTIPHO. PHAEDRIA.

SERVOS.

ADULESCENTES II.

GE. [*Aside till vs. 195.*] Núllus es Getá, nisi iam II 2 aliquod tibi consilium célere reperis:

íta nunc inparátum subito tánta te inpendént mala: 180
quae néque uti deuitém scio neque quó modo me
inde éxtraham:

nam nón potest celári nostra diútius iam audácia.

AN. Quid illic commotús uenit? [*To Phaedria till 195.*]

GE. Tum témporis mihi púntum ad hanc rem est:
érus adest. AN. Quid illúc malist?

GE. Quód quom audierit, quód eius remedium ínueniam 185
íracúndiae?

lóquar? incendam: táceam? instigem: púrgem me?
laterém lauem.

Heú me miserum: quóm mihi paueo, tum Ántipho
me excrúciat animi:

176 *ius* Guyet ex codd. om. A et Dz. *eius* rell. *amitt.* libri. *mittendi* Fl. 179 *repperis* libri. *reperies* Lachm. *repereris* Bentl. w. E. *reperis* Dz. 180 *te* libri. *in me* Bentl. 183* *Quae si non astu prouidentur me aut erum pessum dabunt* libri. 183 *illic* A*. *nam ille* rell. 184 *illuc* A. *illud* rell. 186 *loquarne* libri. *loquar* Bentl.

eíus me miseret, eí nunc timeo, is núnc me retinet:
nam ábsque eo esset,

récte ego mihi uidíssem et senis essem últus iracúndiam:

190 áliquíd conuasássem atque hinc me cónicerem protinam ín pedes.

AN. Quam *nam* híc fugam aut furtúm parat?

GE. Sed ubi Ántiphonem réperiam? aut quá ^{quæ}quærerem insistám uiam?

PH. Te nóminat. AN. Nesció quod magnum hoc núntio expectó malum.

PH. A, sánun es? GE. Domum íre pergam: ibi plúrimumst.

195 PH. Reuocémus hominem. AN. Sta flico. GE. Hem, satís pro inperio, quísquis es.

AN. Geta. GE. Ípsest quem uolui óbuiam.

AN. Cédo quid portas, óbsecro, atque id, sí potes, uerbo éxpedi.

GE. Fáciam. AN. Eloquere. GE. Módo apud portum...

AN. Meúmne? GE. Intellexti. AN. Occidi. PH. Hem.

AN. Quid agam? PH. Quid aís? GE. Hufus patrem uidísse me, patruóm tuom.

200 AN. Nám quod ego huic nunc súbito exitio rémedium inueniám miser?

quód si eo meae fortúnae redeunt, Phánium, abs te ut dístrahar,

190 *conuasassem* CDEF. *-issem* A. *conrasissem* Bentl. *protinam* Fest. *-us libri*. 191 *nam* Bentl. add. 198 *hem* A. *em* Dz. w. G.

núllast mihi uita éxpetenda. GE. Ergo istaec quom
ita sint, Ántipho,
tánto magis te aduígilare aequomst: fórtis fortuna
ádiuuat.

AN. Nón sum apud me. GE. Atqui ópus est nunc
quom máxume ut sis, Ántipho:

nám si senserít te timidum páter esse, arbitrábitur 205
cómmeruisse cúlpan. PH. Hoc uerumst. AN. Nón
possum inmutárier.

GE. Quid faceres, si aliúd quid grauius tibi nunc faci-
undúm foret?

AN. Quom hóc non possum, illúd minus possem. GE.
Hoc, níl est, Phaedria: flicet.

Quid hic conterimus óperam frustra? Quín abeo?

PH. Et quidem ego? AN. Óbsecro,
quid si adsimulo, sátine est? GE. Garris. AN. 210

Vóltum contemplámini: em,
sátine sic est? GE. Nón. AN. Quid si sic? GE.
Própemodum. AN. Quid síc? GE. Sat est:

ém, istuc serua: et uérbum uerbo, pár pari ut re-
spóndeas,

né te iratus súis saeuidicis dictis protelét. AN. [*ab-*
sently] Scio.

GE. Ví coactum te ésse inuitum, lége, iudició: tenes?

^ Séd quis hic est senéx, quem uideo in última platea? 215

AN. Ípsus est.

Non póssum adesse. GE. A, quid agis? quo abis,
Ántipho?

207 *aliud quid libri praeter A.*
en Fl.

210 *em libri.*

mané, inquam. AN. Egomet me nóui et peccatúm
meum:

uobís commendo Phánium et uitám meam. [A.
exit hurriedly.]

PH. Geta, quíd nunc fiet? GE. Tú iam litis aúdiēs:
220 ego pléctar pendens, nísi quid me fefellerit.

Sed quód modo hic nos Ántiphonem mónuimus,
id nósmet ipsos fácere oportet, Phaédria.

PH. Aufér mi 'oportet': quín tu quid faciam ínpera.

GE. Memínistin, olim ut fúerit uostra orátio
in re incipiunda ad défendendam nóxiam,
iustam illam causam, fácilem, uincibilem, óptumam?

PH. Memini. GE. Ém, nunc ipsast ópus ea, aut,
siquid potest,

melióre et callidióre. PH. Fiet sédulo.

GE. Nunç priór adito tu, égo in insidiis híc ero
230 subcénturiatus, síquid deficiás. PH. Age.

<

DEMIPHO. PHAEDRIA. GETA.

SENEA I. ADVLESCENS. SERVOS.

II 3 DE. [*aside till 254*]. Ítane tandem uxórem duxit
Ántipho iniussú meo?

Néc meum inperium: ac mítto inperium: nón simul-
tatém meam

reueréri saltem! nón pudere! o fácinus audax, ó Geta

217 Text as A. *Mane mane, inquam. Ego me, &c.* Both.
229 *insid.* ABCEFP. *subsidiis* DG. 232 *ac* A. *age* rell.
"Don. 'age mitto, legitur et ac mitto' (sic Faernus: vulgo
'ieci' alii 'taceo')" Umpf.

monitór! GE. [*glancing at Phaedria*] Vix tandem. DE. Quid mihi dicent aut quam causam réperient?

Demíror. GE. Atqui réperiam: aliud cúra. DE. An ²³⁵ hoc dicét mihi:

'inuítus feci. léx coëgit'? aúdio, fateór. GE. Places.

DE. Verúm scientem, tácitum causam trádere aduorsáriis,

etiámne id lex coëgit? PH. Illud dúrum. GE. Ego expediám: sine.

DE. Incértumst quid agam, quía praeter spem atque íncredibile hoc mi óptigit:

ita sum ínritatus, ánimum ut nequeam ad cógitandum instítuere. ²⁴⁰

Quam obrem ómnis, quom secúndae res sunt máxume, tum máxume

meditári secum opórtet, quo pacto áduorsam aerumnám ferant.

Perícla, damna péregre rediens sémper secum cógitet aut fili peccatum aut uxoris mórtem aut morbum filiae,

commúnia esse haec, néquid horum umquam áccidat ²⁴⁵ animó nouom:

quidquíd praeter spem cuéniat, omne id députare esse ín lucro.

GE. O Phaédria, incredíbile[st] quantum erum ánte eo sapiéntia.

²³⁵ PH (for GE) Lachm. [p. 210] w. F. GE rell. *reperiam*

ADG. *repperi iam* rell.

^{243—245} as read by Cicero,

Tusc. 3. 14. 30; see commentary.

²⁴⁷ -st libri. Bentl. om.

Meditáta mihi sunt ómnia mea incómmoda, erus si
rédierit:

moléndumst in pistríno, uapulándum, habendae cóm-
pedes,

250 opus rúri faciundum : hórum nil quicquam áccidet
animó nouom.

Quidquíd praeter spem euéniet, omne id députabo
esse ín lucro.

Séd quid cessas hóminem adire et blánde in principio
ádloqui ?

DE. Phaédriam mei frátris uideo fílium mi ire óbuiam.

PH. Mi pátrúe, salue. DE. Sálué : sed ubist Ántipho?

255 PH. Saluóm uenire... DE. Crédo : hoc respondé mihi.

PH. Valet, híc est : sed satin ómnia ex senténtia ?

DE. Vellém quidem. PH. Quid istúc est ? DE. Ro-
gitas, Phaédria ?

Bonás me absente hic cónfecistis núptias.

PH. Eho, an íd suscenses núnc illi ? GE. [*aside*] Ar-
tificém probum !

260 DE. Egon ílli non suscenseam ? ipsum géstio
dari mi ín conspectum, núnc sua culpa út sciat
leném patrem illum fáctum me esse acérrumum.

PH. Atquí nil fecit, pátrúe, quod suscenseas.

DE. Ecce autótem similia ómnia ; omnes cóngruont :
265 unúm quom noris, ómnis noris. PH. Haúd itast.

DE. Hic in nóxiast, ille ád dicendam caúsam adest :
quom illést, hic praestost : tráduont operas mútuas.

249 mol. esse or usque libri. -dumst Bentl. 259 o A om.

265 cum noris A. cognoris rell. 266 defendendam libri.
dicendam Palm. Cum in noxia hic est, ille ad defendendam
causam adest Bentl.

GE. [*aside*] Probe hórur facta inprúdens depinxít senex.

DE. Nam ni haéc ita essent, cum illo haud stares, Phaédria.

PH. Si est, pátrúe, culpam ut Ántipho in se admiserit, 270
ex quá re minus rei fóret aut famae témperans,
non caúsam dico quón quod meritus sít ferat. 271

Sed síquis forte málitia fretús sua
insídias nostrae fécit adulescéntiae

ac úicit, nostran cúlpa east an iúdicum, 275

qui saépe propter inuidiam adimunt díuiti
aut própter misericórdiam addunt paúperi ?

GE. [*aside*] Ni nóssem causam, créderem uera húnct loquí.

DE. An quisquam iudex ést, qui possit nóscere
tua iústa, ubi tute uérbum non respóndas, 280
ita ut ille fecit ? PH. Fúnctus adulescéntulist
offícium liberális : postquam ad iúdicés
uentúmst, non potuit cógitata próloqui :
ita eúm tum timidum *illíc* obstupéfecit pudor.

GE. Laudo húnct : sed cesso adíre quam primúm senem ? 285

[*Advancing*] Ere, salue : saluom 'te áduenisse
gaúdeo. DE. [*ironically*] Oh,

bone cústos, salue, cólumen uero fámiliae,
quói cómmendauí filium hinc abiéns meum.

GE. Iam dúdum te omnis nós accusare aúdio
inmérito, et me horunc ómnium inmeritíssumo : 290
nam quíd me in hac re fácere uoluistí tibi ?

Seruom hómínem causam oráre leges nón sinunt,
neque téstimoni díctio est. DE. Mitto ómnia.

284 *ibi* [om. A*BCEFP]DG V. *illíc* Fl. Ritschl, Op. 2.
619, mentions as A's reading *subito. stupefecit*.

Do istúe ‘inprudens tímuit adulescens’: sino
 295 ‘tu séruo’s’: uerum sí cognatast máxume,
 non fúit necesse habére: sed id quod léx iubet,
 dotém daretis; quaéretet aliúm uirum.

Qua ráitione inopem pótius ducebát domum?

GE. Non ráio, uerum argéntum deerat. DE. Súmeret
 300 alicúnde. GE. Alicunde? níl est dictu fácilius.

DE. Postrémo si nullo álio pacto, faénore.

GE. Hui, díxiti pulchre: síquidem quisquam créderet
 te uíuo. DE. [*enraged*] Non, non síc futurumst:
 nón potest.

Egon íllam cum illo ut pátiar nuptam unúm diem?
 305 Níl suáue meritumst. Hóminem commonstrárier
 mi istúm uolo aut ubi hábitet demonstrárier.

GE. Nempe Phórmionem? DE. Istúm patronum mú-
 lieris.

GE. Iam fáxo hic aderit. DE. Ántipho ubi nunc ést?
 GE. Foris.

DE. Abi, Phaédria, eum requíre atque adduce húc.

PH. Eo:

310 rectá yia quidem ílluc. [*Exit.*] GE. Nempe ad
 Pámphilam.

DE. [*to the spectators*] Ego deós penatis hínc salutatúm
 domum

deuórtar: inde ibo ád forum atque aliquót mihi
 amícos aduocábo, ad hanc rem qui ádsient,
 ut ne ínparatus sím, si ueniat Phórmio.

294 addo libri. do Fl.

301 faen- libri. foen- wrong.

302 Umpf. (conj.?) dixisti.

305 meritu'st Goveanus. meri-

ta'st Bentl.

312 aliquos A aliquod, Dz.

314 si

ueniat A. cum adueniat rell.

ACTVS III.

PHORMIO. GETA.

PARASITVS. SEBVOS.

PH. Ítane patris afs aduentum uéritum hinc abiisse ? III 1

GE. Ádmodum.

PH. Phánium relíctam solam ? GE. Síc. PH. Et ira- 316

túm senem ?

GE. Óppido. PH. [*aside till 321*]. Ad te súmma
solum, Phórmio, rerúm redit :

túte hoc íntrísti : tibi omnest éxedendum : accín-
gere.

GE. Óbsecro te. PH. Sí rogabit... GE. Ín te spes
est. PH. Éccere,

quíd si reddet ? GE. Tu ínpulisti. PH. Síc opinor. 320

GE. Súbueni. T

PH. Cédo senem : iam ínstrúcta sunt mi in córde con-
silia ómnia.

GE. Quíd ages ? PH. Quid uis, nísi uti maneat Phá-
nium atque ex crímíne hoc

Ántiphonem erípíam atque in me omnem íram deri-
uém senis ?

GE. Ó uir fortis atque amicus. VÉRUM hoc saepe,
Phórmio,

315 *abiisse libri.*

324 *amicus libri. amicu's Edd.*

- 325 uéreor, ne istaec fórtitudo in néruom erumpat déni-
 que. PH. A, ^{tripe}
 nón itast : factúmst periculum, iam pedum uisást uia.
 Quót me censes hómines iam deuérberasse usque ad
 necem,
 [hóspites, tum cíuis? quo magis nóui, tanto saépius.]
 Cédo dum, enumquam iniúriarum audísti mihi scrip-
 tám dicam?
- 330 GE. Quí istuc? PH. Quia non réte accipitri ténnitur
 neque mfluo, ^{vel in uol stit ched brr}
 quí male faciunt nóbis : illis quí nil faciunt ténni-
 tur, ^{significatio in a galia} ^{masla}
 quía enim in illis frúctus est, in illis opera lúditur.
 Áliis aliundést periculum, unde áliquíd abradí po-
 test : ^{There are many ways of shaking down a}
 mhi sciunt nil ésse. Dices ‘ dúcent damnatúm do-
 mum’ :
- 335 álere nolunt hóminem edacem, et sápiunt mea sen-
 téntia,
 pró malificio sí beneficium súmum nolunt réddere.
 GE. Nón pote satis pro mérito ab illo tibi referri
 grátia. ^{quatenus. Can. vol. 10. 10. 10.}
 PH. Ímmo enim nemo sátis pro merito grátiam regi
 refert, ^{sent. reg. per. uenit. clear}
 Tén asymbolúm uenire unctum átque lautum e balí-
 neis, ^{val.}

327 quod A. 328 suspected by Dz. 330, 331 tenditur
 libri. tenn- given by Don. 332 suspected by Wagn. For
 2nd illis Bentl. conj. istis. 336 malf- benef- Ritschl, Tr.² 185,
 638. 337 potest libri. pote Bentl. 339 asymb- libri.
 asumb- Edd. balineis A* (appy.). balneis vulg.

ótiosum ab ánimo, quom ille et cúra et sumptu ab-^{explicare} 340
súmitur !

dúm tibi fit quod pláceat, ille ^{marling} ríngitur : tu rídeas,
príor bibas, príor decumbas : cóna dubia adpónitur...

GE. Quíd istuc uerbi est ? PH. Vbi tu dubites quíd
sumas potíssimum. ^{et in r.}

Haéc quom rationem íneas quam sint ^{pleasant} suávia et quam
^{dear} cára sint,

éa qui ^{gives} praebet, nón tu hunc habeas pláne praesen- 345
tém deum ? ^{à quid in eandem}

GE. Sénex adest : uide quíd agas : prima ^{shock} cõitiost acér-
ruma :

si eám sustinuerís, postilla iam, út lubet, ludás
licet.

DEMIPHO. HEGIO. CRATINVS. CRITO. GETA.
SENEX. ADVOCATI III. SERVOS.

PHORMIO.

PARASITVS.

DE. Enúmquam quoiquam cõtumeliósius III 2

audístis factam iniúriam quam haec ést mihi ?

^{his way} Adéste quaeso. GE. Irátus est. PH. Quin tu hóc 350
age. ^{mind what? 6 20}

Iam ego hunc agitabo. [To Geta, but so that Dem.

can overhear] Pró deum inmortalium,
negat Phánium esse hanc sibi cognátam Démipho ?

Hanc Démipho negat ésse cognátam ? GE. Negat.

PH. Neque eius patrem se scire qui fuerit? GE. Negat.

355 DE. Ipsum esse opinor de quo agebam? Sequimini.

→ PH. Quia egens relictast misera, ignoratur parens,
necligitur ipsa; uide auaritia quid facit.

GE. [*pretending anger*] Si erum insimulabis malitiae,
male audies.

360 DE. [*aside*] O audaciam, etiam me ultro accusatum
aduuenit.

PH. Nam iam adulescenti nil est quod susceuseam,
si illum minus norat: quippe homo iam grandior,
pauper, quoi in opere uita erat, rursum fere

365 colendum habebat: saepe interea mihi senex
narrabat se hunc necligere cognatum suum:
at quem uirum! quem ego uiderim in uita optu-

GE. Videas te atque illum, ut narras. PH. Finis malam
crucem.

370 Nam ni ita eum existumassem, numquam tam grauis
ob hanc inimicitias caperem in uostram familiam,
quam is aspernatur nunc tam inliberaliter.

GE. Pergin ero absentem male loqui, impurissime?

PH. Dignum autem hoc illost. GE. Ain tamen,
carcer? DE. Geta.

GE. Bonorum extortor, legum contortor. DE. Geta.

355 Fl. puts before 354. 356 PH. *Nec Stilponem ipsum scire qui fuerit?* GE. *negat.* Bentl. saw it to be spurious.
360 *etiamne* Bentl. w. cod. Regius. 363 *opera* A. *in opere* rall.
368 om. *Videas te aequae atque illum, ut &c.* Bruner against the metre. [*ut*] Dz. 369 *eum esse* A. *ita eum* BCEFP.
373 *tandem libri.* *tamen* Bentl.

PH. [*to Geta*] Respónde. GE. Quis homost? Éhem. 375

DE. Tace. GE. Absentí tibi

te indignas seque dignas contumélias ^{in a manner with}
numquám cessavit dicere hodie. DE. Désine. ^{with himself}

[*To Phormio*] Aduléscens, primum abs te hóc bona
grace ueniá peto,

si tíbī placere pótis est, mi ut respóndeas:

quem amícum tuom ais fuisse istum, explaná 380

mihī,

et qui cognatum mé sibi esse diceret.

PH. Proinde expiscare quási non nesses. DE. Nós-

sem? PH. Ita.

DE. Ego mé nego: tu qui ais redige in mémoriam.

PH. Eho tú, ^{expiscare} sobrinum tuóm non noras? DE. Énicas. ^{uicari}

Dic nómen. PH. Nomen? máxume. DE. Quid 385
núnc taces?

PH. [*aside*] Perii hércle, nomen pérdidi. DE. Quid
ais? PH. Geta,

si méministi id quod ólim dictumst, súbice. [*Turns to*

De.] Em,

non díco: quasi non nóris, temptatum áduenis.

DE. Ego áútem tempto? GE. Stílpo. PH. Atque adeo
quíd mea?

Stilpóst. DE. Quem dixi? PH. Stílponem inquam 390 V
núueras.

DE. Neque égo illum noram néque mi cognatús fuit

377 hodie om. BCEFP. dicere. DE. ohe desine Fl. 378
peto AD¹G. expeto Bentl. w. rell. 384 enic- AC¹D¹P¹.
enec- rell. 386 Text as A. Edd. hem quid ais. 388
nesses A. noris rell. 389 ego A. egone, egon rell. Stilpo
Don. Stilpho libri.

quisquam istoc nomine. PH. Ítane? non te horúm
pudet?

at sí talentum ^{property of ten talents} rém reliquissét decem,

DE. di tibi malfaciant. PH. Prímus ^{from whom} esses ^{and what was} mémoriter
395 progéníem uostram usque áb auo atque (atauo) pró-
ferens. *clown*

DE. Ita ^{how} ut dícis. Ego tum quom ádueníssem, quí
0 mihi

cognáta ea esset, dicerem: itidem tú face: [to
Phormio]

cedo qui ést cognata? GE. Eu nóster, recte: heus tú,

PH. ^{causa} Dilúcidé ^{clearly} expédíui quibus me opórtuit
400 iudícibus: tum id si fálsum fuerat, filius

quor nón ^{why} refellit? DE. Fílium narrás mihi?

Quoius dé stultitia dící ut dignumst nón potest.

PH. At tú qui sapiens és magistratús adi,

^{de causa} iudícium de eadem caúsa iterum ut reddánt tibi:

405 quandóquidem solus régnas et solí licet

hic de eadém causa bís iudícium apíscier.

DE. Etsí mihi facta iniúriast, uerúm tamén

potiús quam litis sécter aut quam te aúdiam,

^{recurre} itidem út cognata sí sit, id quod léx iubet

410 dotís dare, abduce hánc, minas quínque áccipe.

PH. Hahahaé, homo suauis. DE. Quíd ést? num

iniquom póstulo?

An ne hóc quídem ego adipíscar, quod ius públi-
cumst?

404 *Iudicium de eadem re iterum ut reddatur tibi Bentl.*

(who suspects the vs).

406 *adipiscier libri. ap. Bentl.*

411 *suauis's Dz.*

PH. Itan tándem quaeso, item út meretricem ubi
abúsus sis,

^{uages}mercédem dare lex iúbet eī atque amittere?

an, út néquid turpe cíuis in se admitteret

proptér egestatem, próxumo iussást dari,

ut cum úno aetatem dēgeret? quod tú uetas.

DE. Ita, próxumo quidem: át nos unde? aut quam
óbrem? PH. Ohe,

'actum' aiunt 'ne agas.' DE. Nón agam? immo

haud désinam,

donéc perfecero hóc. PH. Ineptis. DE. Síne modo. 420

PH. Postrémo tecum níl rei nobis, Démipho, est:

tuos ést damnatus gnátus, non tu; nám tua

praeterierat iam ad dúcendum (aetas.) DE. Ómnia

haec

illúm putato, quae égo nunc dico, dícere:

aut quídem cum uxore hac ípsum prohibebó domo. 425

GE. [aside] Irátus est. PH. Tu té idem melius féceris.

DE. Itane és paratus fácere me aduersum ómnia,

infélix? PH. [to Geta] Metuit híc nos, tam etsi

sédulo

dissímulat. GE. [to Ph.] Bene habent tíbi principia.

PH. [to Dem.] Quín quod est

ferúndum fers? tuis dígnum factis féceris,

ut amíci inter nos símus. DE. Egon tuam éxpeta

amícitiam? aut te úsum aut auditúm uelim?

PH. Si cóncordabis cum illa, habebis quae tuam

senectútem oblectet: réspice aetatém tuam.

426 tu te separauit Bothius.

430 feras, feres libri.

fers Faern.

435 DE. Te oblétet: tibi habe. PH. Míne uero iram.

DE. Hóc age.

Satis iám uerborumst: nísi tu properas múlierem
abdúcere, ego illam eíciam: dixi, Phórmio.

PH. Si tu illam attigeris ^{in a manu uentilium} sécus quam dignumst líberam,
dicám tibi ^{carum aut} ípingam grádem: dixi, Démipho.

440 [To Geta, aside] Siquíd opus fuerit, heús, domo me.

[Exit.] GE. Intéllego.

DEMIPHO. GETA. HEGIO. CRATINVS. CRITO.
SENEC. SERVOS. ADVOCATI III.

III 3 DE. Quantá me cura) et sólicitudine) ádficit
gnátis, qui me et se hisce ínpedíuit nuptiis!
neque mi ín conspectum pródit, ut saltém sciam,
quid de eá re dicat quídue sit senténtiae.

445 [To Geta] Abi, úise redierítne iam an non dúm
domum.

GE. Eó. DE. Videtis quo ín loco res haéc siet:
quid ágo? dic, Hegio. HE. Égo? Cratinum cénseo,
si tibi uidetur. DE. Díc, Cratine. CRA. Méne uis?

DE. Te. CRA. Ego quae ín rem tuam sint eá uelim
faciás: mihi

450 sic hóc uidetur: quód te absente, hic fílius
egít, réstitui in íntegrum aequomst ét bonum:
et id ínpetrabis. Díxi. DE. Dic nunc, Hégio.

HE. Ego sédulo hunc dixísse credo: uérum itast,
quot hómnes tot senténtiae: suos quoíque mos.

455 Mihi nón uidetur quód sit factum légibus

rescindi posse) et tūrpe) ^{to un} inceptust. DE. Díc, Crito.
CRI. Ego ámplius delíberandum cénseo:

res mágnast. HE. Numquid nós uis? DE. Fecistís
probe :

incértior sum múlto quam dudúm. GE. Negant
redísse. DE. Frater ést expectandús mihi:

is quód mihi dederit de hác re consilium, íd sequar. 460

Percóntatam) íb) ad pórtum, quoad se récipiat.
^{when} [Exeunt].

GE. At ego Ántiphonem quaéram, ut quae acta hic
sint sciat.

Sed eccum ípsum uideo in témpore huc se récipere.

ANTIPHO. GETA.
ADVLESCENS. SEBVOS.

AN. [to himself] Énim uero, Antiphó, multimodis cum III 4
^{am} ístóc animo es útuperandus:

ítane te hinc abísse et uitam tuám tutandam aliís 466
dedísse!

álios tuam rem crédidisti mágis quam tete animum
áduorsuros?

Nam út ut erant alia, illi certe quae nunc tibi domíst
consuleres, ^{should have}

néquid propter tuám fidem decépta poteretúr mali:

quóí nunc miserae spés opesque súnť in te uno om- 470
nés sitae.

456 inceptumst ADG. inceptu est rell.
modis libri. multimodis Faernus.

465 multis
467 te[te] Umpf.

469 poteretur A* Don. pateretur rell.

470 quóí A. quóius
rell.

GE. Et quidem, ere, nos iam dudum hic te absentem incusamus, qui abieris.

AN. Te ipsum querebam. GE. Sed ea causa nro magis defecimus.

AN. Loquere obsecro, quo nam in loco sunt res et fortunae meae:

numquid patri subolet? GE. Nil etiam. AN. Eo quid spei porrost? GE. Nescio. AN. A.

475 GE. Nisi Phaedia haud cessavit pro te entis. AN. Nil fecit novi.

GE. Tum Phormio itidem in hac re ut aliis strenuom hominem praebuit.

AN. Quid is fecit? GE. Confutavit uerbis admodum iratum senem.

AN. Eu, Phormio. GE. Ego quod potui porro. AN. Mi Geta, omnis uos amo.

GE. Sic habent principia sese ut dixi: adhuc tranquilla res est,

480 mansurusque patruom pater est, dum huc adueniat.

AN. Quid eum? GE. Vt aibat

de eius consilio sese uelle facere quod ad hanc rem attinet.

AN. Quantum metuist mihi, uidere huc saluom nunc patruom, Geta!

nam eius per unam, ut audio, aut uiuam aut moriar sententiam.

GE. Phaedia tibi adest. AN. Vbi nam? GE. Ecccum ab sua palaestra exit foras.

471 iand- A. iam dudum rell. 476 aliis A. in aliis rell. 478 eu A. heu C¹GP. eheu BC²EF. 479 dixi A*(?)DG*. dico rell. 482 metus est libri. metuist Fl. uidere A. uenire rell. redire Wagn. (as if A's).

PHAEDRIA. DORIO. ANTIPHO. GETA.
ADVLESCENS. LENO. ADVLESCENS. SERVOS.

- PH. Dório, 485 III 5
audi óbsecro. Do. Non aúdio. . PH. Parúmper.
Do. Quin omítte me.
- PH. Aúdi quod dicam. Do. Át enim taedet iam
aúdire eadem míliens. *1000 Leno*
- PH. Át nunc dicam quód lubenter aúdias. Do. Lo-
quere, aúdio.
- PH. Nón queo te exoráre ut maneat tríduom hoc?
quo núnc abis?
- Do. Mirábar si tu míhi quicquam adferrés noui. AN. 490
[to Geta] Ei,
metuó lenonem nequid... GE. [to An.] Suo suat
capiti? idem ego uéreor. *Handwritten mark*
- PH. Non dúm mihi credis? Do. Háriolare. PH.
Sín fidem do? Do. Fábulae.
- PH. Faeneratum istúc beneficium púlchre tibi dicés. *Handwritten mark*
Do. Logi.
- PH. Créde mihi, gaudébis facto: uérum hercle hoc est.
Do. Sómnia.
- PH. Éxperire: nón est longum. Do. Cántilenam 495
eandém canis.

489 non queo A. nequeo rell. 491 After nequid Bentl.
&c. begin Geta's words, reading Bentl. suo capiti fuit; Fl. suo
suat capiti? Dz. suo suat capiti. 492 dum A. rell. om.
493 faen- libri opt. foen- D wrongly. fen- (right acc. to etym.)
also has authority.

PH. Tú cognatus, tú parens, tu amicus, tu... Do.

Garrí modo.

PH. Ádeon ingenio esse duro te atque inexorabili,
 út neque misericórdia neque precibus molliri
 queas!

Do. Ádeon te esse incógitantem atque impudentem,

Phaedria,

500 út phaleratis dúcas dictis me ét meam ductes grátiis!

AN. [*aside*] Míseritumst. PH. [*aside*] Eí, ueris
 uincor. GE. [*aside*] Quám uterquest similis sui.

[PH. [*aside*] Neque, Antipho alia quom occupatus
 esset sollicitúdone,

tum hoc esse mi obiectum malum!] AN. [*over-*
hearing] Quid istuc est autem, Phaedria?

PH. Ó fortunatissime Antipho. AN. Égone? PH.

quoi quod amás domist:

505 néque cum huius modi umquam úsus uenit út con-
 flictarés malo.

AN. Mihin domist? immo, id quod aiunt, auribus
 teneó lupum.

Do. Ípsum istuc mi in hóc est. AN. [*ironically*]

Heia, né parum lenó sies.

Númquid hic confécit? PH. Hicine? quód homo
 inhumaníssimus:

510 Pámphilam meam uéndidit. GE. Quid? uéndidit?

AN. Ain? uéndidit?

499 *inpu-* libri. *inprud-* Bentl. 500 *duc-* *dict-* A.
dict- *duc-* *rell.* 502, 503 suspected by Guyet. *neque* libri.
teque F. *aeque* Palm. *atque* Wagn. 503 *est autem* A.D.G.
aut- *est* *rell.* 507 *nam neque quo pacto a me amittam neque*
uti retineam scio gloss on 506, condemned by Bentl.

PH. Véndidit. Do. Quam indignum facinus, ancillam
aere emptám meo!

PH. Néqueo exorare út me maneat ét cum illo ut
creatic mutét fidem *una*

tríduom hoc, dum id quód est promissum ab amicis
argentum aúfero:

sí non tum dederó, únám praeterea hóram ne opper-
tús sies. *no.*

Do. Óptundes? AN. Haud lóngumst id quod órat: 515
exorét sine: *quod*

ídem hic tibi, quod bóni promeritus fúeris, condu-
plicáuerit. *mult. dicitur*

Do. Vérba istaec sunt. AN. Pámphilamne hac úrbe
tu privarí sines?

túm praeterea horúnc amorem dístrahi poterín pati?

Do. Néque ego neque tu. PH. Dí tibi omnes íd quod
es dignús duint.

Do. Égo te complurís aduorsum ingénium meum men- 520
sís tuli,

póllicitantem et níl ferentem, fléntem: nunc contra
ómnia haec

répperi qui dét neque lacrumet: dá locum meli-
óribus.

AN. Cérte hercle, ego si sátis commemorari, tibi quidem
est olím dies,

Quam ad dares huic, praéstituta. PH. Fáctum.

Do. Num ego istúd nego?

511 meo AB. suo rell. 515 optundis A. optunde
BCDEFP. obtunde || G. obtundes Fl. 516 boni A. bene
rell. 519 PH. dí A. GE. díi rell. 521 haec: Wagn.
524 quam ad libri. quoad Guyet. istúd A. istuc rell.

- 525 AN. Iam ^{parua} ea praeteriit? Do. Nón, uerum haec ei
 antecessit. AN. Nón pudet
 uanitatís? Do. Mínume, dum ob rem. GE. Stér-
 culinum. PH. Dório,
 ítane tandem fácere oportet? Do. Síe sum: si placeo,
 útere.
- AN. Síe hunc decipi? Do. Ímmo enim uero, Ántipho,
 hic me decipit;
 nam híc me huius modi scíbat esse: ego hunc esse
 aliter crédidi;
- 530 íste me feféllit: ego isti níllo sum aliter ac fui.
 Séd ut ut haec sunt, támen hoc faciam: crás mane
 argentúm mihi
 míles dare se díxit: si mihi prior tu attuleris, Phaé-
 dria,
 meá lege utar, út potior sit, quí prior ad dandúmst.
 Vale. [*Exit Do.*]

PHAEDRIA. ANTIPHO. GETA.

ADULESCENTES. SERVOS.

- III 6 PH. Quíd faciam? unde ego núnc tam subito huic ár-
 gentum inueniám miser,
 535 quóí minus nilo est, quód, hic si pote fuisset exorá-
 rier
 tríduom hoc, promíssum fuerat? AN. Ítane hunc
 patiemúr, Geta,

526 *stercilinium* libri plerique. Bentl. corr. w. C¹P¹.
 528 *decipis* libri. *decipi* Lachm. (Lucr. p. 116).

fieri miserum, qui me dudum, ut dixti, adiuerit comiter?

quín, quom opust, beneficium rursum eĩ experiemur reddere?

GE. Scío equidem hoc esse aequom. AN. Age ergo, sólus seruare hunc potes.

GE. Quid faciam? AN. Inueniás argentum. GE. 540
Cúpio: sed id unde, edoce.

AN. Páter adest hic. GE. Scío: sed quid tum? AN.
a, dictum sapienti sat est.

GE. Ítane? AN. Ita. GE. Sane hércle pulchre
suádes: etiam tu hinc abis?

nón triumpho, ex núptiis tuis sí nil nanciscór mali,
ni étiam nunc me huius caúsa quaerere in malo iu-
beás crucem?

AN. Vérum hic dicit. PH. Quid? ego uobis, Géta, 545
alienus sum? GE. Haúd puto:

séd parumne est, quod ómnibus nunc nobis ^{in nunc} suscensét

^{senex,}
ni ^{in nunc} instigemus étiam, ut nullus lócus relinquatúr
preci?

PH. Álius ab oculis meis illam in ígotum abducét
locum? hem:

tum ígitur, dum licét dumque adsum, lóquimini me-
cum, Ántipho,

cóntemplamini me. AN. Quam obrem? aut quíd 550
nam facturú's, cedo?

PH. Quóquo hinc asportábitur terrárum, certumst per-
sequi

aút perire. GE. Dí bene uortant quód agas: pede-
 95:204y temptím tamen.

AN. Víde siquid opis pótes adferre huic. GE. 'Sí-
 quid?' quid? AN. Quaere óbsecro;

néquid plus minúsue faxit, quód nos post pigeát, Geta.

555 GE. Quaéro. AN. Saluos ést, ut opinor. GE. Vêrum
 enim metuó malum.

AN. Nólí metuere: úna tecum bóna mala tolerábimus.

GE. Quántum opus est tibi argénti, loquere. PH.
 Sólae trigintá minae.

GE. Tríginta? hui, percárast, Phaedria. PH. Ístaec
 uero uilis est. ironically

GE. Áge age, inuentas réddam. PH. O lepidum. GE.
 Aufér te hinc. PH. Iam opust. GE. Iám ferés:
 560 séd opus est mihi Phórmionem ad hánc rem adiu-
 torém dari. u. v. v. v.

PH. Praéstost: audacíssume oneris quíd uis inpone,
 écferet:

sólus est homo amíco amicus. GE. Eámus ergo ad
 eum ócius. q. u. i.

AN. Númquid est quod operá mea uobis ópus sit? GE.
 Nil: uerum ábi domum

ét illam míseram, quam égo nunc intus scío esse
 exanimatám metu,

565 cónsolare. Céssas? AN. Nil est aéque quod faciám
 lubens.

PH. Quá uia istuc fácies? GE. Dicam in ítinere:
 hinc modo te ámove. [Exeunt omnes.]

552 -temptim so codd. exc. pedetētī F. 555 AN. inserted
 by Koch e coni. 559 o lepidum A. caput add rell.

561 PH. A. AN. rell. feret A. et feret rell. ecferet Guli-
 elmius. 566 itinere libri. itere Bentl. q. v. and Heaut. 271.

ACTVS IV.

DEMIPHO. CHREMES.

SENES II.

DE. Quid? Quá profectus caúsa hinc es Lemnúm, IV 1
Chreme,

addúxtin tecum filiam? CH. Non. DE. quíd ita non?

CH. Postquám uidet me eius máter esse hic diútius,
simul aútem non manébat aetas uírginis

meam néclegentiam: ípsam cum omni fámilia

ad mé profectam esse ábant. DE. Quid illic tám diu
quaeso ígitur commorábare, ubi id audíeras?

CH. Pol mé detinuit mórbus. DE. Vnde? aut qui?

CH. Rogas?

Senéctus ipsast mórbus. Sed uenísse eas
saluás audiui ex nauíta qui illas uéxerat.

DE. Quid gnáto optigerit me ábsente, audistí, Chreme?

CH. Quod quídem me factum cónsili incertúm facit.

Nam hanc cónditionem síquoj tulero extrário,
quo pácto aut unde míhi sit dicundum órdinest.

Te míhi fidelem esse aéque atque egomet súm mihi
scibam: ille si me aliénus adfiném uolet,

567 *Chreme* A [*Charmide* libri Trin. 617]. -es Edd. 573
audíeras A DG. *audiu-* rell. 577 *audisti* A. *audistin* rell.
Chreme A B C F P. 579 *condici-* A C D G. *condit-* B E F P.

tacébit, dum intercédet familiáritas:
 sin spréuerit me, plús quam opus est scitó sciet,
 585 uereórque ne uxor áliqua hoc resciscát mea:
 quod sí fit, ut me excútiam atque egrediár domo,
 id réstat: nam ego meórum solus súm meus.
 DE. Scio ita esse: et istaec míhi res sollicitúdinist:
 neque ádeo defitiscam umquam experirier,
 590 donéc tibi id quod pollícitus sum effécero.

GETA. DEMIPHO. CHREMES.
 SERVOS. SENES II.

GE. [*To himself.*] Ego hóminem callidiórem uidi
 néminem
 quam Phórmionem. Vénio ad hominem, ut dícerem
 argéntum opus esse et íd quo pacto fieret.
 Vix dúm dimidium díxeram, intelléxerat:
 595 gaudébat: me laudábat: quaerebat senem.
 Dis grátias agébat, tempus síbi dari,
 ubi Phaédriae esse osténderet niló minus
 amícum sese quam Ántiphoni. Hominem ád forum
 iussi ópperiri: eo me esse adducturúm senem.
 600 Sed ec cum ípsum. Quis est ultérior? attat Phaédriae
 pater uénit. Sed quid pértimui autem béluá?
 an quía quos fallam pro úno duo sunt míhi dati?
 commódius esse opínor duplici spe útier.
 Petam hínc unde a primo ínstítui: is si dát, sat est:
 605 si ab eó nil fiet, tum hínc adoriar hóspitem.

589 *Neque adeo defitiscar umquam experirier* A. Alii aliter
 vs. disponunt. 597, 598 *esse—sese* reversing order of codd.
sese—esse Lachm. Lucr. p. 161. 598 *se esse* Bentl.
 604 *insti* A [? = *institi*].

ANTIPHO. GETA. CHREMES. DEMIPHO.
ADVLESCENS. SERVOS. SENES II.

AN. [*aside*] Expécto quam mox récipiat sesé Geta. IV 3
sed pátruom uideo cúm patre astantem. Eí mihi,
quam tímeo, aduentus húius quo inpellát patrem.

GE. Adíbo hosce: o salue, nóster Chreme. CH.
Salué, Geta.

GE. Veníre saluom uólup est. CH. Credo. GE. 610
Quid ágitur?

CH. Multa áduenienti, ut fit, noua hic complúria. *surprises*

GE. Ita. De Ántiphone audístin quae facta? CH.
Ónnia.

GE. Tun díxeras huic? fácinus indignúm, Chreme,
sic circúmíri! DE. Id cum hóc agebam cómmodum.

GE. Nam hercle égo quoque id quidem ágitans mecum 615
sédulo

inuéni, opinor, rémedium huic rei. CH. Quíd, Geta?

DE. Quod rémedium? GE. Vt abii ábs te, fit forte
óbuíam

mihi Phórmio. CH. Qui Phórmio? DE. Is qui ✓
istám. CH. Scio.

GE. Visúmst mi, ut eius témpntarem senténtiam.

prendo hómíncm solum: 'quór non' inquam 'Phór- 620
mio,

uidés, inter nos sic haec potius cúm bona
ut cómpónamus grátia quam cúm mala?

609 Bentr. as text. *salue om. libri.* 610 *uolup* ▲ C*.
uolupe BDE¹. 613 *Chreme libri.* 618 *Z.* (i. e. De.) ▲.
GE. rell. 621 *uidemus om. sic Bentr.*

erus liberalis ést et fugitans lítium :

nam céteri quidem hércle amici omnés modo

625 uno óre auctores fuére, ut praecipitem hánc daret.'

AN. [*aside*] Quid hic coéptat aut quo euádet hodie?

GE. 'An légibus

datúrum poenas díces, si illam eiécerit?

iam id éxploratumst: éia, sudabis satis,

si cum illo inéptas hómine: ea eloquéntiast.

630 Verúm pono esse uíctum eum: at tandém tamen

non cápitis ei res ágitur, sed pecúniae.'

Postquam hómínem his uerbis séntio mollírier,

'Solí sumus nunc hic' inquam: 'eho, dic quid ús

dari

tibi ín manum, ut erus hís desístat lítibus,

635 haec hinc facessat, tú molestus né sies?'

AN. [*aside*] Satín illi di sunt própitii? GE. 'Nam

sát scio,

si tu áliquam partem aequí bonique díxeris,

ut est ille bonus uir, tría non commutábitis uerba

uerba hódie inter uos.' DE. Quís te istaec iussít

loqui?

640 CH. Immó non potuit mélius peruenírier

eo quó nos uolumus. AN. [*aside*] Óccidi. DE.

Perge éloqui.

GE. A prímo homo insaníbat. CH. Cedo quid pós-

tulat?

GE. Quid? nímium quantum. CH. *Quantum?* dic.

GE. Siquís daret

630 pono A. -e rell. 631 eius libri. ei Bentl. 640
quantum licuit A. q. libuit rell. text Palm. w. Cels. ap.
Charis. p. 185.

talentum magnum. DE. Immó malum hercle: ut

nŕi pudet! *Nay! I don't hear the mechanics' coin.*

GE. Quod dixi adeo ei: 'quaeso, quid si filiam *shamblers' rascals*

suam unicam locaret? *one woman* parui re-tulit *did not profit him*

did not mean non suscepisse: inuentast quae dotem petat.

Vt ad pauca redeam ac mittam illius ineptias, *trifles!*

haec denique eius fuit postrema oratio:

'ego' inquit 'a principio amici filiam,

ita ut aequom fuerat, nolui uxorem ducere. *650*

Nam mihi uenibat in mentem eius incommodum, *in disadvantage*

in seruitutem (pauperem) ad ditem dari.

Sed mi opus erat, ut aperte tibi nunc fabuler

aliquantulum quae adferret, qui dissoluerem *655*

quae debeo: et etiam nunc, si uolt Demipho

dare quantum ab hac accipio, quae sponsast mihi,

nullam mihi malim quam istanc uxorem dari.'

AN. [*aside*] Vtrum stultitia facere ego hunc an malitia

dicam, scientem an imprudentem, incertus sum. *660*

DE. Quid si animam debet? GE. 'Ager oppositus

pignori *mortgage*

ob decem minas est' inquit. DE. Age age, iam

ducatur: dabo.

GE. 'Aedicularum item sunt ob decem alias.' DE. Ofeŕ,

nimumst. CH. Ne clama: petito illasce a me

decem. *call me*

GE. 'Vxori emunda ancillulast: tum pluscula *little*

mittere supellctile opus est: opus est sumptu ad nuptias:

his rebus sane pone' inquit 'decem minas.'

652 ueniebat libri. incommodi Bentl.

664 petito hasce

libri. repetito hasce Fl. Dz. petito illasce Bentl. 667 so A.

his rebus inquit pone sane alias decem Bentl. Luchs.

DE. Sescéntas proinde scríbito iam míhi dicas:
nil do: ímpuratus me ille ut etiam inrídeat?

670 CH. Quaeso, égo dabo, quíesce: tu modo fillus
fac ut íllam ducat, nós quam uolumus. AN. [*aside*]

Eí mihi,

Geta, óccidisti mé tuis falláciis.

CH. Mea caúsa ^{is} pícitur: mé hoc est ^{right for me} aequom amíttere.

GE. 'Quantúm potest me cértiorem' inquit 'face,
675 si illám dant, hanc ut mítam: ne incertús siem:
nam illí mihi dotem iam constituerúnt dare.'

CH. Iam accípiat: illis ^{decided} repúdiu renúntiet.

hanc dúcat. DE. Quae quidem ílli res uortát male.

CH. ^{my luck} Quid ^{is} oportúne adeo argéntum nunc mecum áttuli,
680 fructúm quem Lemni uxóris reddunt praédia:

^{from} inde súmam: uxori tíbi opus esse díxero.

[*Exeunt senes.*]

IV 4 AN. Geta. GE. Hém. AN. Quid egisti? GE. É-
^{claimed} munxi argénto senes.

AN. Satin ést id? GE. Nescio hércle, tantum ^{est} iússus sum.

AN. Eho, uérbero, aliud míhi respondes ac rogo?

685 GE. Quid érgo narras? AN. Quid ego narrem? operá

^{my} ad ^{of this} réstim mi quidém res redit planíssume.

ut té quidem omnes di deae, superi ínferi

malis exemplis pérdant! em, siquíd uelis,

huic mándes qui te ad scópulum e tranquillo aúferat.

674 potest A. potes rell. 682 em Dz. 687 So Bentl.

Ut te quidem di deaeque omnes superi atque inferi Fl. &c.
atque om. libri. 689 huic mandes qui te ad scopulum e tran-

quillo auferat E marg. and xi. cent. hand in F marg. huic
mandes quod quidem recte curatum uelis rell.

quid mínus utibile fuit quam hoc ^{very sore}ulcus tangerere 690
 aut nómínare uxórem ^{can't be kept out}iniectast spés patri
 posse illam extrudi. Cedo nunc porro, Phórmio
 dotém si accipiet, ^{as a wife}úxor ducendást domum,
 quid fiet? GE. Non enim dúcet. AN. Noui [*sar-*
castically]. Céterum

quom argéntum repetent, nóstra causa scílicet 695
 in néruom potius sbit? GE. Nil est, Ántipho,
 quin mále narrando póssit deprauárier. *is possible*

Tu id quód bonist excérpis, dicis quód malist.
 Audí nunc contra: iám si argentum accéperit,
 ducendást uxor, út aís: concedó tibi: 700

spatiúm quidem tandem adparandi núptias,
^{ultra}puocándi, sacrificándi dabitur paúlulum. *is*

Intérea amici quód polliciti súnť dabunt:
 inde iste reddet. AN. Quam óbrem? aut quid
 dicét? GE. Rogas?

'quot rés postilla mónstra euenerúnť mihi! 705
 intro sít in aedis áter alienús canis:

tu angús *in* inpluuium décidit de tégulis:
tu gallína cecinit: interdixit háriolus: *fr. u. ca.*

harúsplex uetuit: ánte brumam autém noui
 negóti incipere * * * * *
 * * * quae causast iustíssuma.' 710 ✓

690 *uolnus* A*. *ulcus* rell. Donat. in lemm. and Eucraph.
 701 *-as nuptias* A. *-is nuptiis* rell. *-i nuptias* Umpf. Dz.
 705 *quod* A. 707 *per impl-* libri. *in impl-* Guyet. 709
harisp- A. Fl. saw that between *incipere—quae* two hemistichs
 are wanting. *Negoti nihil incipere causa est sontica* Be. tl.

Haec fient. AN. Vt modo fiant! GE. Fient: me uide.

Pater éxit: abi, dic ésse argentum Phaédriae.

[Exit An.]

DEMIPHO. CHREMES. GETA.

SENES II.

SERVOS.

IV 5 DE. Quiétus esto, inquam: égo curabo néquid uerborum duit.

Hoc temere numquam amittam ego a me, quín mihi testis ádhibeam:

715 quói dem ét quam obrem dem, cómmemorabo. GE. [aside] Vt caútus est, ubi níl opust.

CH. Atque ita opus factost: ét matura, dúm lubido eadem haéc manet: nam si áltera illaec mágis instabit, fórsitan nos relciat.

GE. [aloud] Rem ipsám putasti. DE. Dúc me ad eum ergo. GE. Nón moror. CH. Vbi hoc égeris,

transíto ad uxorem meam, ut conuéniat hanc prius quam hinc abit.

720 Dicát eam dare nos Phórmioni núptum, ne suscénseat:

et mágis esse illum idóneum, qui ipsí sit familiárior: nos nóstro officio nón digressos esse: quantum is uóluerit

datum ésse dotis. [Exit Geta.] DE. Quíd tua malum id ré fert? CH. Magni, Dénipho.

non sátiſ est tuom te officium feciſſe, íd ſi non fama

ádprobat: *ap. p. m. s. c. o. l. a. t. e. s. e. n. t. e. s.*

uolo ipſíus [quoque] haec uoluntáte fieri, né se 725
eiectam praédicet.

DE. Idem égo iſtuc facere póſſum. CH. Mulier mú-
lieri magis cónuenit.

DE. Rogábo. [*Exit De.*] CH. Vbi illas núnc ego
reperíre poſſim, cógito.

SOPHRONA. CHREMES.

NUTRIX. SENEX.

[*Both aside till 739.*]

So. Quid agam? quem mi amicum inueniam míſera? IV 6
aut quo *mitibus* consília haec referam?

aút unde auxiliúm petam?

nám uereor, era ne ób meum suasum indígna iuiúria 730 *u.*

ádſiciatur: *is s u (fear) ing uans*

íta patrem adulescéntis facta haec tólerare audió uio-
lenter.

CH. Nám quae haec anus est, éxanimata a frátre quae
egressást meo? *mag. u. cath. l. s.*

So. Quod ut fácerem egestas me ínpulit, quom scírem
sh. t. g. infirmas núptias

hasce éſſe, ut id consúlerem, interea uíta ut in tutó
foret.

CH. Cérte edepol, nisi me ánimus fallit aút parum pro- 735
spíciunt oculi, *l. m. t. r. e. s. e. s. t. e. s. t.*

724 *facere Bentl. si non id libri. id si non Guyet.* 725
qu. uol. h. libri. quoque suspected by Fleck.

meae nutricem gnatae uideo. So. Néque ille inuestigatur. CH. Quid ago?

So. Qui est eius pater. CH. Ádeo, maneo, dum haec quae loquitur magis cognosco?

So. Quod si eum nunc reperire possim, nil est quod uerear. CH. East ipsa:

cónloquar. So. Quis hic loquitur? CH. Sophrona.

So. Et meum nomen nóminat?

740 CH. Réspice ad me. So. Di óbsecro uos, éstne hic Stilpo? CH. Nón. So. Negas?

CH. Cóncede hinc a fóribus paulum istórsum sodes, Sóphrona.

Ne me istoc posthac nómine appellássis. So. Quid? non óbsecro es

quem sémpet te esse díctitasti? CH. St'. So. [*glancing at Ch.'s house*] Quid has metuis foris?

CH. Conclúsam hic habeo uxórem saeuam. Vérum istoc me nómine

745 eo pérperam olim díxi, ne uos fórte imprudentés foris

effúttiretis átque id porro aliqua úxor mea rescísce-
ret. *my wife*

So. Istóc pol nos te hic ínuenire míserae numquam pótuimus.

CH. [*points to De.'s house*] Eho díe mihi, quid ref tibist cum fámilia hac unde éxis?

ubi illae sunt? So. Miseram me. CH. Hém, quid est? uiuóntne? So. Viuit gnata.

Matrem ipsam ex aegritudine hac miseram mors 750
consecutast.

CH. Malfactum. So. Ego autem, quae essem anus
deserta egens ignota,

ut potui nuptum virginem locavi huic adulescenti,
harum qui est dominus aedium. CH. Antiphonin?

So. Em, istic ipsi.

CH. Quid? duasne is uxores habet? So. Au, unam
ille quidem hanc solam. *only one only one*

CH. Quid illam alteram quae dicitur cognata? So. 755
Haec ergost. CH. Quid ais?

So. Composito factumst, quo modo hanc amans habere
posset

sine dote. CH. Di uostram fidem, quam saepe forte
temere

eueniunt quae non audeas optare! offendi adueniens
quocum uolebam et ut uolebam conlocatam *gnatam*:
quod nos ambo opere maximo dabamus operam ut 760
fieret,

[sine nostra cura, maxima sua cura [hic] solus
fecit.]

So. Nunc quid opus facto sit uide: pater adulescentis
uenit

eumque animo iniquo hoc oppido ferre aiunt. CH.
Nil periclist.

750 hac A. *rell. om.* 753 isti libri. *isti inquam Bentl.*

754 *habet om. Bentl.*

759 *conl. amari*

A. *coll. filiam* *rell. conl. gnatam* Faern. *filiam locatam*
Bentl.

761 'Hic us. a mala manu est' Bentl. *haec libri*
(A. om.). *hic* Donat. suggests.

Sed pér deos atque hómines meam esse hanc cá
finis resciscat quisquam.

765 So. Nemo é me scibit. CH. Séquere me : intus cète
 audiémus. [*Excant.*]

765 e A. ex roll. audies libri. audiemus Bentl. audie
 Weise and Kayser. *quae restant.* FL

ACTVS V.

DEMIPHO. GETA.
SENEA. SERVVS.

Wolff 27

- DE. Nostrápte culpa fácimus ut malís expediat ésse, V 1
dum nímium dici nós bonos studémus et benignos.
Ita fúgias ne praeter casam, quod áiunt. Nonne
id sát erat,
accéperere ab illo iniúriam? etiam argéntumst ultro
obiéctum,
ut sít qui uiuat, dum áliud aliquid flágití conficiat. 770
GE. Planíssume. DE. Is nunc praémiumst, qui récta
praua faciunt.
GE. Veríssume. DE. Vt stultíssume quidem illí rem
gesserímus.
GE. Modo ut hóc consilio póssiet discédi, ut istam
dícat.
DE. Etiámne id dubiumst? GE. Haúd scio hercle, ut
homóst, an mutet ánimum.
DE. Hem, mútet autem? GE. Néscio: uerúm, si 775
forte, díco.

766 *malis* A(?)CG. *malos*rell.
Trin. 17. 774 *hauscio* Fl.

771 *is* Ritschl. *i* at

DE. Ita fáciam, ut frater cénsuit, ut uxórem eius huc addúcam,

cum ista út loquatur. Tú, Geta, abi prae : nún-
tia hanc uentúram. [*Exit Dem.*]

GE. [*solus*] Argéntum inuentumst Phaédriae: de iúrgio silétur.

Prouísumst, ne in praeséntia haec hinc ábeat: quid nunc pórró ?

780 / quid fiet? in eodém luto haesitás : uorsuram sólues. ✓

Geta: praésens quod fuerát malum in diem ábiit: plagae créscunt,

nisi próspicis. Nunc hínc domum ibo ac Phánium edocébo.

Nequíd uereatur Phórmionem aut huius orationem.

[*Pointing to Nausistrata who enters with Dem. : exit Geta.*]

DEMIPHO. NAVSISTRATA.
SENEC. MVLIER.

V 2 DE. Age dum, út soles, Nausistrata, fac illa út place-
tur nóbis,

785 ut suá uoluntate íd quod est faciúndum faciat.
NA. Fáciam.

DE. Paritér nunc opera me ádiuuas, ac ré dudum opituláta es.

776 ut, bracketed by Wagn. 777 prae: nu- divided by
Palm. 780 uorsuram libri. -a old conj. Guyet h. l.
783 eius libri. huius Bothe. senis Palm. Ne quid uereatur
Naustratam neque eius orationem Bentl. 786 adiuues A.
-as w. codd. Bentl.

NA. Factum uolo : ac pol minus queo uiri culpa, quam me dignumst.

DE. Quid autem ? NA. Quia pol mei patris bene parta indiligenter

tutatur : nam ex is praediis talenta argenti bina statim capiebat : uir uiro quid praestat ! DE. Binan ⁷⁹⁰ quaeso ? +

NA. Ac rebus uilioribus multo talenta bina. DE. Hui.

NA. Quid haec uidentur ? DE. Scilicet. NA. Virum me natum uellem :

ego ostenderem, DE. Certo scio. NA. Quo pacto...

DE. Parce sodes,

ut possis cum illa, ne te adulescens mulier defetiget.

NA. Faciam ut iubes : sed meum uirum abs te exire uideo.

CHREMES. DEMIPHO. NAVSISTRATA.

SENES II.

MVLIER.

CH. Ehem, Demipho, V 3

iam illi datumst argentum ? DE. Curau ilico. CH. ⁷⁹⁶

Nollém datum.

[aside] Ei, uideo uxorem : paene plus quam sat erat.

DE. Quor nollés, Chremes ?

CH. Iam recte. DE. Quid tu ? ecquid locutu's cum

istac, quam obrem hanc ducimus ?

787 at Dz. 790 st. cap. libri. cap. sta. Bentl. w. Non. hem uir libri praeter A.

791 multo tamen libri. Bentl.

destroys multo. 792 natu A*. 794 defet. libri. 798

locutu's cum istac Umpf. and Dz.

- CH. Transégi. DE. Quid ait tándem? CH. Abduci
nón potest. DE. Qui nón potest?
- 800 CH. Quia utérque utrique est córdi. DE. Quid istuc
nóstra? CH. Magni: praéterhac
cognátam comperi ésse nobis. DE. Quíd? deliras.
CH. Síc erit:
non témere dico: rédii mecum in mémoriam. DE.
Satin sánus es?
- NA. Au óbsecro, uide ne ín cognatam pécces. DE.
Non est. CH. Né nega:
patris nómen aliud díctumst: hoc tu errásti. DE.
Non norát patrem?
- 805 CH. Norát. DE. Quor aliud díxit? CH. Num-
quamne hódie concedés mihi
neque intélleges? DE. Si tú nil narras? CH.
Pérdis. NA. [to Dem.] Miror qui hóc siet.
DE. [to Naus.] Equidem hércle nesció. CH. Vin
scire? at íta me seruet Iúppiter,
ut própior illi, quam égo sum ac tu, homo némost.
DE. Di uostrám fidem:
eámus ad ipsam: una ómnis nos aut scíre aut nescire
hóc uolo. CH. A.
- 810 DE. Quid ést? CH. Itan paruum mñhi fidem esse apúd
te! DE. Vin me crédere?
vin sátis quaesitum mi ístuc esse? age, fiat. Quid?
illa fília
amíci nostri quíd futurumst? CH. Récte. DE.
Hanc igitur mñtimus?

800 *praeterhac* AG. *praeter haec* rell. 802 *redi* libri.

804 *aliut* A. 806 *perdis* AD*. *pergis* rell. *quid hoc*
siet, quid hoc est libri. *quid siet* Fl.

CH. Quid ni? DE. Ílla maneat? CH. Síc. DE. Ire igitur tíbi licet, Nausístrata.

NA. Sic pól commodius ésse in omnis árbitor, quam ut coéperas,

manére hanc; nam perlíberalis úsast, quom uidí, 815 mihi. [*Exit Na.*]

DE. Quid istúc negotist? CH. Iámne operuit óstium?

DE. Iam. CH. O Iúppiter,

di nós respiciunt: gnátam inueni núptam cum tuo filio. DE. Hem,

quo pácto potuit? CH. Nón satis tutus ést ad narandum híc locus.

DE. At tu íntro abi. CH. Heus, ne filii quidem hoc nóstri resciscánt uolo. [*Exeunt.*]

ANTIPHO.

ADVLESCENS.

Laetús sum, ut meae res sése habent, fratri óptigisse V 4 quód uolt.

Quam scítumst, eius modí parare in ánimo cupidi- 821 tates,

quas, quóm res aduorsaé sient, pauló mederi póssis! hic símul argentum répperit, curá sese expedíuit:

ego nullo possum rémedio me euólueré ex his túrbis, quin, si hóc celetur, ín metu, sin pátefit, in próbró 825 sim.

Neque mé domum nunc réciperem, ni mi éssét spes osténta

818 pacto A. p- id rell.

820 ut A &c. later codd.

ut ut.

Huiúscæ habendæ. Séd ubi nam Getam ínuenire
possim ?

[ut rogem, quod tempus conueniundi patris me
capere suadeat.] *recommend*

†

PHORMIO. ANTIPHO.

PARASITVS. ADVLESCENS.

V 5 PH. [*aside*] Argéntum accepi, trádidi lenóni : abduxi
múlierem,

830 curáui propria ut Phaédria poterétur : nam emissást
manu.

Nunc úna mihi res étiam restat quæ ést conficiunda,
ótium

ab sénibus ad potándum ut habeam : nam áliquot
hos sumám dies.

AN. Sed Phórmios : quid aís ? PH. Quid ? AN.

Quid nam núnc facturust Phaédria ?

quo pácto satietátem amoris aít se uelle absúmere ?

835 PH. Vioíssim partis tuás acturus ést. AN. Quas ?

PH. Ut fugitét patrem.

Te suás rogauit rúrsum ut ageres, causám ut pro se
díceres.

Nam pótaturus ést apud me. Ego me íre senibus
Súnium

dicam ád mercatum, ancíllulam emptum dúdum
quam dixit Geta :

827 *habendæ libri.* -*li* Bentl.

828 *Rogem quod con-*

ueniundi patris mi tempus iubeat Bentl.

832 *aliquod* A.

835 *suom patrem* Fl. [*suom* is perhaps designed to avoid the
verse accent on *est*.]

ne, quom híc non uideant, mé conficere crédant argentúm suom.

Sed óstium concrépuit abs te. AN. Víde quis egreditúr. PH. Getast.

GETA. ANTIPHO. PHORMIO.
SERVOS. ADVLESCENS. PARASITVS.

GE. O fortuna, o fórs fortuna, cuántis commoditátibus, V 6
quám subito meo ero Ántiphoni ope uóstra hunc
onerastís diem !

AN. [*aside*] Quid nam hic sibi uolt? GE. Nósque
amicos éfús exonerastís metu !

séd ego nunc mihi césso, qui non úmerum hunc
onero pállio *habetis magis doctorem magis servitium*
ádque hominem propéro ínuenire, ut haéc quae con- 845
tigerint sciat.

AN. [*to Phormio*] Núm tu intellegis, híc quid narret ?

PH. Núm tu ? AN. Nil. PH. Tantúndem ego.

GE. Ád lenonem hinc íre pergám : ibi núnc sunt.

AN. Heus, Geta. GE. Ém tibi.

Núm mirum aut nouómst reuocari, cúrsum quom
institerís ? AN. Geta.

GE. [*aside*] Pérgit hercle : [*aloud*] númquam tu odio
tuó me uinces. AN. Nón manes ?

GE. *ge hangid* Vápula. AN. Id quidem tibi iam fiet, nísi re- 850
stop sistis uérbero.

840 *qui egreditur, quis egrediatur libri. qui egrediatur Fl.*
845 *adque libri.* 848 *Bothe gives AN. whole vs.* 850
In some recent codd. and old edd. enlarged to *GE. Vapulabis*

GE. Fámiliariórem oportet ésse hunc : minitatúr ma-
lum.

Séd isne est quem quaero án non? ipsust. Cón-
gredere actutúm. AN. Quid est?

GE. Ó omnium, quantum ést qui uiuont, hómo homi-
num ornatíssume :

nám sine controuórsia ab dis sólus diligere, Ánti-
pho.

855 AN. Íta uelim : sed quí istuc credam ita ésse mihi dici
uelim.

GE. Sátine est si te délibutum *stepped in prog.* gaúdio reddo? AN.
Énicas. *erhamt.*

PH. Quín tu hinc pollicitátiones aúfer et quod férs
cedo. GE. Oh,

tú quoque aderas, Phórmio? PH. Aderam : séd tu
cessas? GE. Áccipe, em :

[to Ph.] Út modo argentúm tibi dedimus ápud
forum, rectá domum

860 súmus profecti : [to An.] intérea mittit érus me ad
uxorém tuam.

AN. Quam ób rem? GE. Omitto próloqui : nam níl ad
hanc rem est, Ántipho :

úbi in gynaeceum íre occipio, púer ad me adcurrít
Mida,

póne adprendit pállio, resupínat : respició, rogo

quam ób rem retineát me : ait esse vétitum intro ad
eram accédere.

*curialis uernula est qui me uocat. AN. Id tibi quidem iam
fies, nisi resistis uerbero.* 853 homo hom- A. homínium

h. rell. 858 em A &c. en Fl.

'Sóphrona modo frátrem huc' inquit 'sénis intro- 865
duxít Chremem'

eúmque nunc esse íntus cum illis: hóc ubi ego audivi,
ád foris

súspenso gradú placide ire pérrexi, accessi, ástiti,
ánimam compressi, aúrem admovi: ita ánimum coepi
atténdere,

hóc modo [*with a gesture*] sermónem captans. AN.

Eú, Geta. GE. Hic pulchérrumum

fácinus audiui: ítaque paene hercle éxclamaui gaúdio. 870

AN. Quód? GE. Quod nam arbitráre? AN. Nescio.

GE. Átqui mirificíssumum:

pátruos tuos est páter inuentus Phánio uxóri tuae.

AN. Quid ais? GE. Cum eius consuévit olim mátre
in Lemno clánculum.

PH. Sómniúm: utin haec ígnoraret suóm patrem? GE.

Aliquid crédito,

Phórmio, esse caúsae: sed me cénsen potuisse ómnia 875
íntelligere extra óstium, íntus quae ínter sese ipsi
égerint?

AN. Átque ego quoque inaúdiui illam fábulam. GE.

Immo etiám dabo

quó magis credas: pátruos ínterea índe huc egreditúr
foras:

háud multo post cúm patre ídem récipit se intro
dénuo:

áit uterque tíbi potestatem éius adhibendaé dari: 880

873 AN. *hem, q- a- BCDEP.* 877 AN. **A.** PH. CDP
[v. Bentr. ad h. l.] *atque ego quocque inaudiui A**. *Atque hercle*
ego quoque ill- audiui FL. w. late codd. 880 *eius adhibendae*
dari A. *eius habendi se dare* Bentr.

dénique ego missús sum, te ut requirerem atque addúcerem.

AN. Quín ergo rape mé: quid cessas? GE. Fécero.

AN. O mi Phórmio,

uále. PH. Vale, Antiphó. Bene, ita me dí ament, factum. Gaúdeo. [*Exeunt Ge. et An.*]

PHORMIO.
PARASITVS.

V 7 Tantám fortunam de ínprouiso esse hís datam !

885 Summa élundendi occásiost mihi núnc senes
et Phaédriae curam ádimere argentárium,
ne quóiquam suorum aequalium suppléx siet.
Nam idem hóc argentum, ita út datumst, ingrátiiis
ei dátum erit: hoc qui cógam, re ipsa répperi.

890 Nunc géstus mihi uoltúsque est capiundús nouos.
Sed hínc concedam in ángiportum hoc próximum,
inde híscé ostendam me, úbi erunt egressí foras.
Quo me ádsimularam ire ád mercatum, nón eo.

+

DEMIPHO. CHREMES. PHORMIO.
SENES II. PARASITVS.

V 8 DE. Dis mágnas merito grátias habeo átque ago,
895 quando éuenere haec nóbis, frater, próspere.

881 *missús sum* ABCEP Wagn. (in comment.). *sum missus*
D and Edd. 882 (at end) *em* late codd. 883 *gaudeo*.
gaudeo Bentl. &c. *plaudite* Guyet, here ending the play.

CH. Estne ita uti dixi liberalis? DE. Óppido.

Quantúm potest, nunc cónueniundust Phórmio,
prius quám dilapidat nóstras trigintá minas
ut aúferamus. PH. Démiphonem sí domist
uisam, út quod... DE. Ad nos ad te ibamus, 900
Phórmio.

PH. De eadem hác fortasse caúsa? DE. Ita hercle.

PH. Crédidi:

quid ad me ibatis? rídiculum: uerebámini ^{fac}
ne nón id facerem quód recepissém semel?

heus, quánta quanta haec méa paupertas ést, tamen
adhúc curauí unum hóc quidem, ut mi essét fides. ^{word} 905

Idque ádeo uenio núntiatum, Démipho,
parátum me esse: ubi uóltis, uxorem date.
Nam omnis posthabui míhi res, ita uti par fuit,
postquám id tanto opere uos uelle animum aduór-
teram. ^{had seen}

DE. At híc dehortatus ést me, ne illam tibi darem: 910

‘nam quí erit rumor pópuli’ inquit, ‘si id féceris?
olím quom honeste pótuit, tum non ést data:
nunc eam extrudi turpest’: ferne eadem ómnia
quae tute dudum coram me incusáueras.

PH. Satis superbe inlúditis me. DE. Quí? PH. Ro- 915

gas?

quia ne álteram quidem illam potero dúcere:
nam quó redibo ore ad eam quam contémpserim?

896 ut libri. uti Bentl. [This vs., in codd. 906, placed here by Fl. Umpf., retains old order.] 898 dilapidat AC* F. -et rell. 900 ad libri. 906 adeo A. ad uos rell. 911 r- pópuli in- s- i- f- libri. rumor, inquit, id si Fl. 913 eam nunc A. nunc uiduam rell.

CH. [*prompting Dem.*] 'Tum autem Ántiphonem uideo
ab sese amittere

inuítum eam' inque. DE. Tum autem uideo filium

920 inuítum sane múlierem ab se amittere.

Sed tránsi sodes ad forum atque illúd mihi
argéntum rursum iúbe rescribi, Phórmio.

PH. Quodne ego discripsi porro illis quibus débui?

DE. Quid ígitur fiet? PH. Sí uis mi uxorem dare,

925 quam despondisti, dúcam: sin est út uelis
manére illam apud te, dós hic maneat, Démipho.

Nam nón est aequom mé propter uos decipi
930 ^{al. & through} quom ego uóstri honoris caúsa repúdrum álterae
remiserim, quae dótis tantundém dabat.

DE. In in malam rem hinc cum ístac magnificéntia,
fugítus? etiam nunc crédis te ignorárier

aut túa facta adeo? PH. Inritor. DE. Tune hanc
dúceres,

si tíbi daretur? PH. Fác periculum. DE. Ut filius
cum illa hábitet apud te, hoc uóstrum consiliúm fuit.

935 PH. Quaesó quid narras? DE. Quín tu mi argéntum
cedo.

PH. Immo uéro uxorem tú cedo. DE. In ius ámbula.

PH. Enim uéro si porro ésse odiosi pérgitis.

DE. Quid fácies? PH. Egone? Vós me indotatis modo
patrócinari fórtasse arbitrámini: ^{equit} ^{champion} ^{indashed}

940 etiám dotatis sóleo. CH. Quid id nostrá? PH. Nihil.

Hic quándam horam, quoíus uir uxorem... CH. Héu.

DE. Quid est?

930 *i A &c. in CP.* 932 *facta. PH. adeo inritor Dz.*

936 *in ius? en- r- libri. Bentl. cor.*

PH. Lemni hábuit aliam: CH. Núllus sum. PH. Ex-
qua filiam

suscépit: et eam clam éducat. CH. Sepúltus sum.

PH. Hæc ádeo ego illi iám denarrabo. CH. Óbsecro,
ne fácias. PH. Oh, tune ís eras? DE. Ut ludós ⁹⁴⁵
facit.

CH. Missúm te facimus. PH. Fábulae. CH. Quid
uís tibi?

argéntum quod habes cóndonamus te. PH. Aúdio.

Quid uós malum ergo mé sic ludificámini
^{id est} inépti uostra puerili ^{Chremis in modo} inconstántia?

noló uolo: uoló nólo rursum: cápe cedo: ⁹⁵⁰
quod díctum, indictumst: quód modo erat ratum, ín-
ritumst.

CH. Quo pácto aut unde hæc híc ^{dis-erit} rescuiuit? DE. Néscio,
nisi mé dixisse némini certó scio.

CH. Monstri, ita, me di ament, símile. PH. [*aside*]
Inieci scrúpulum. DE. [*to Chrem.*] Hem,

hicíne ut a nobis hóc tantum argenti aúferat,
tam apérte inridens? émori hercle sátius est. ⁹⁵⁵
animó uirili praésentiqúe ut síis para.

Vidés tuom peccátum esse elatúm foras

neque iam íd celare pósse te uxorém tuam:

nunc quód ipsa ex aliis aúditura síit, Chreme, ⁹⁶⁰
id nósmet indicáre placabilius est.

Tum hunc ímpuratum póterimus nostró modo

ulcisci. PH. [*aside*] Attat, nísi mi prospicio, haéreo.

Hi gládiatorio ánimo ad me adfectánt uiam.

CH. At uéreor ut placári possit. DE. Bóno animo es: ⁹⁶⁵

ego rédigam uos in grátiam, hoc fretús, ^{relying} Chreme
^{is not the way of life you had}
 quom e médio excessit unde haec susceptast tibi.

PH. Itané ágitis mecum? sátis astute adgrédimini.

Non hércle ex re istius me instigasti, Démipho.

970 Aín tu? úbi quae ^{clearly} lubitum fuerit peregre féceris
 neque húsus sis ueritus féminae primáriae,

quin nóuo modo eí fáceres contuméliam,

ueniás nunc precibus laútum peccátum tuom?

hisce égo illam dictis ita tibi incensám dabo,

ut né ^{by long work} réstingnas, lácrumis si extilláucriis. ^{melt}

DE. Tantán adfectum quémquam esse hominem au-
 dácia! ^{It is true that anyone should be so}

non hóc publicitus scélus hinc ^{might have been} asportárier

in sólas terras! CH. Ín id redactus súm loci,

980 ut quíd agam cum illo nésciam prorsum. DE. Égo
 scio:

in iús eamus. PH. [*pointing to Ch.'s house*] Ín ius?
 huc, siquíd lubet.

CH. Adséquere, retine, dúm ego huc seruos éuoco.

DE. [*trying to seize Ph.*] Enim néqueo solus: ádcurre.

PH. Una iniúriast ^{at the same time}

tecúm. DE. Lege agito ergo. PH. Álterast tecúm,
 Chreme.

985 DE Rape húnc. PH. Sic agitis? énim uero uocést
 opus:

Nausístrata, exi. CH. Os ^{should} opprime. DE. Inpurúm
 uide

quantúm ualet. PH. Nausístrata, inquam. CH.
 Nón taces?

976 *malum quod isti di deaque omnes diuint* = Mostell. 655.

982 DE., 983 CH. BCDP.

PH. Taceám? DE. Nisi sequitur, ^{frater} púgnos in uentrem ^{velly} íngere.

PH. Vel óculum exculpe: est úbi uos ulciscár probe.

NAVSISTRATA. CHREMES. DEMIPHO. PHORMIO.
MYLIER. SENES II. PARASITVS.

NA. Qui nóminat me? CH. Hem. NA. Quíd istuc **V 9**
turbaest, óbsecro,

mi uír? PH. Ehem, quid nunc ^{dumb} óbstipuisti? NA. 991
[to Chr.] Quís hic homost?

non míhi respondes? PH. Hícine ut tibi respódeat,
qui hercle úbi sit nescit? CH. Cáue isti quicquam
créduas.

PH. Abi, tángē: si non tótus friget, me énicat ^{frigeo}

CH. Nil ést. NA. Quid ergo? quíd istic narrat? PH. 995

Iám scies:

auscúlta. CH. Pergin crédere? NA. Quid ego
óbsecro

huic crédam, qui nil díxit? PH. Delirát miser ^{Cre. 34}
timóre. NA. Non pol ^{non timere} témerest, quod tu tám times.

CH. Egon tímeo? PH. Recte sáne: quando níl times,
et hoc níl est quod ego díco, tu narrá. DE. Scelus, 1000

tibi nárret? PH. Ohe tu, fáctumst abs te sédulo
pro frátre. NA. Mi uir, nóñ mihi dices? CH. Át...

NA. Quid 'at'?

CH. Non ópus est dicto. PH. Tíbi quidem: at scito ^{h. m. m. m.}
huic opust.

989 exculpe A. exclude BCDP. exlide Fl. probe A EFG.
locus BCDP. 993 credas libri. creduas Faern.

In Lémno DE. Hem, quid ais? CH. Nón taces ?

PH. Clam te CH. Eí mihi.

1005 PH. Uxórem duxit. NA. Mí homo, di meliús duint.

PH. Sic fáctumst. NA. Perii mísera. PH. Et inde
fíliam

suscépit iam unam, dúm tu dormis. CH. Quíd
agimus?

NA. Pro di ínmortales, fácinus miserandum ét malum.

PH. Hoc áctumst. NA. An quicquam hódiest factum
indígnius?

1010 ^{ah} qui mi, úbi ad uxores uéntumst, tum fiúnt senes.
Démipho, te appélló; nam cum hoc ípso distácedét
loqui:

haécine erant itiónes crebrae et ^{reparans} mánsiones diútinae
Lémni? haécine erat éa quae nostros mínuit fructus
úlitas? ^{f. in tiner}

DE. Égo, Nausistrata, ésse in hac re cúlpan merítum
nón nego: ^{ut h. an. t.}

1015 séd ea quám sit ígnoscenda. PH. [*aside*]. Vérba
fiunt mórtuo.

DE. Nám neque ^{deus p. t. h.} heclegéntia tua néque odio id fecít tuo.

^{dr.} Vínolentus fére abhinc annos quíndecim muliércu-
lam

Eám compressit, únde haec natást: néque postilla
umquam áttigit.

Éa mortem obiit, é medio abiit: quí fuit in re hac
scrápulus. ^{h. p. v. d. e.}

1020 quam ób rem te oro, ut ália facta túa sunt, aequo
animo hóc feras.

1004 DE. hem—CH. non t. BCDP. 1009 CE. hoc—
PH. an—1010 senes BCDP. 1014 merítum A*. -am CDP.

NA. Quid ego aequo animo? cupio misera in hac re iam defungier. *to find it in the text.*

Séd qui id sperem? aetate porro minus peccaturum putem?

iam tum erat senex, senectus si ^{modesty} uerecundus facit.

An mea forma atque aetas nunc magis expetendast, ^{desirable} Démipho?

quid mi hic adfers, quam ob rem expectem aut sperem porro non fore? *happy in my opinion*

PH. Exequias Chreméti quibus est commodum ire, em tempus est. *non in hunc modum ut non bequam quod est de fortuna*

Sic dabo: age nunc Phormionem qui uolet lacessito:

non faxo tali eum inactatum atque hic est infortunio.

Rédeat sane in gratiam: iam supplici satis est mihi.

Habet haec ei quod, dum uiuat, usque ad aurem ogganniat. *to find it in the text*

NA. At meo merito crédo: quid ego nunc ^{deservam} commemorem, Démipho,

petit singulatim, qualis ego in hunc fuerim? DE. Noui aequae omnia *de qua non sum*

técum. NA. Merito hoc meo uidetur factum? DE.

Minime gentium:

uerum iam quando ^{by heretics} accusando fieri infectum non potest,

ignosce: orat confitetur purgat: quid uis amplius? *re*

PH. [*aside*] Enim uero prius quam haec dat ueniam, mihi prospiciam et Phaédriae.

look out
1022 *sed quid, sed qui libri.* After 1028 Dz. thinks a vs. has fallen out. 1029 *iam om. A. gr. iam: s. many edd.*

1032 *singul. A EFG. singill. BCDP.* 1034 *quando iam BCDP.*

[*aloud*] heús Nausistratá, prius quam huic respóndes
temere, audí. NA. Quid est ^{trick}

✓ PH. Égo minas trigínta ab illoc pér fallaciam ábstuli:
eás dedi tuo gnáto: is pro sua amíca lenoní dedit.

40 CH. Héin, quid ais? NA. Adeón indignum hoc tibi
uidetur, fílius

hómo adulescens sí habet unam amícam, tu uxorés
duas?

níl pudere? quo óre illum ^{5 cold} obiurgábis? respóndé mihi.

DE. Fáciet ut uolés. NA. Immo ut meam iám scias
senténtiam,

néque ego ignosco néque promitto quícquam neque
respóndeo

45 prius quam gnatum uídero: eius iudício permitto
ómnia:

quód is iubebit fáciam. PH. Mulier sápiens es,
Nausístrata.

NA. [*to Ch.*] Sátin tibist? CH. *Mihin?* Immo uero
púlhre discedo ét probe

ét ^{uolens} praeter spem. NA. Tú *tibi* nomen dice quid sit.

PH. Phórmio:

uóstrae familiae hércle amicus ét tuo summus Phaé-
driae.

50 NA. Phórmio, at ego ecástor posthac tibi quod potero
et quae uoles

1039 illoc A EFG. illo BCDP. tr. per f. ab illoc abst. libri.
1047 'Phormioni h. u. Demiphonem, sequenti Chremetem
substituit Bentr.' Umpf. h. l. *mihin?* Krauss. con. Quaest.
Ter. crit. 32. 1048 tu tuom nomen dic quid est A. tibi
Bentr. tu tuom dic nomen quod sit Fl. dice Dz. tu tibi nomen
dic quid est Umpf.

fáciamque et dicám. PH. Benigne dícis. NA. Pol
meritúmst tuom.

PH. Vín primum hodie fácere quod ego gaúdeam, Nau-
sistrata,

ét quod tuo uiro ^{amat} óculi doleant? NA. Cúpio. PH.

Me ad cenám uoca.

NA. Pól uero uoco. DE. Eámus intro hinc. CH.

Fíat: sed ubist Phaédria

iúdex noster? PH. Iam híc faxo aderit. CANTOR. 1055

Vós ualete et plaúдите.

gee, That was good.

LIST OF METRES.

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- 153, 154 trochaici octonarii
- 155 trochaicus septenarius
- 156, 157 trochaici octonarii
- 158, 159 trochaici septenarii
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469, 470 trochaici septenarii
471—478 iambici octonarii
479, 480 trochaici octonarii
481—484 trochaici septenarii
485 trochaicus binarius
486 iambicus octonarius
487—489 trochaici septenarii
490 iambicus senarius
491 iambicus septenarius
492 iambicus octonarius
493—501 trochaici septenarii
502, 503 iambici octonarii
504—566 trochaici septenarii
567—712 iambici senarii
713—727 iambici octonarii
728, 730, 731 trochaici octonarii
729 trochaicus dimeter catalecticus
732 trochaicus septenarius
733, 734 iambici octonarii
735—738 trochaici octonarii
739—741 trochaici septenarii
742—747 iambici octonarii
748—794 iambici septenarii
795—819 iambici octonarii
820—827 iambici septenarii
828 hic versus plane est dubius
829—840 iambici octonarii
841—883 trochaici septenarii
884—1010 iambici senarii
1011—1055 trochaici septenarii

NOTES.

DIDASCALIA. *διδασκαλίαι* were short notices concerning the bringing out of the plays, resting mostly on the authority of M. Terentius Varro and other grammarians. Here A reads **INCIPIT TERENTI PHORMIO ACTA LUDIS MEGALENSIB. Q CASPIONE GN. SERVILIO COS GRAECA APOLLODORU EPIDICAZOMENOS FACTAST IIII.**

acta ludis. 'Acted at the Roman games when L. Postumius Albinus and L. Cornelius Merula were Curule Aediles. Acted by L. Ambivius Turpio. Flaccus the slave of Claudius composed the music for unequal pipes. The whole from the Greek 'Epidicazomenos' of Apollodorus. It was composed fourth in order in the consulship of C. Fannius and M. Valerius'.

ludis Romanis (called also *Magni*) celebrated in the circus (hence *circenses*), chiefly consisting of gladiator and other shows; held in September, cf. Liv. 45, 1, *a. d. X Kal. Oct. ludorum Romanorum secundo die.*

Aedilibus Cur. These magistrates were entrusted with management of public games and theatrical representations; probably having like our Lord Chamberlain the authority to reject any play which they thought unfit for public performance. The decision of such a point they would relegate to some competent critic. Hence when Terence offered his *Andria* to them they referred him to Caecilius. Suetonius' Life of Terence, § 2.

L. Ambivius Turpio, a very popular actor. He it was, if we may trust Terence's compliment, who helped on the success of Caecilius; and to him as an ambassador Terence entrusted the 2nd prologue when the Hecyra had been hustled off (Hecyra, 2nd prol. q. v.); cf. Cic. Cato Maior § 14 *Ut Turpione Ambivio magis delectatur qui in prima cauea spectat, delectatur tamen etiam qui in ultima, &c.*

egit L. Ambulius Turpio. The old reading was 'egere L. Ambulius Turpio L. Atilius Praenestinus.' But L. Atilius belongs to a later representation, [as Dz. says] perhaps one of B.C. 141. He comes into the *didascaliae* of Andr. Eun. Heaut. (not cod. A) Ad.

Claudi, sc. *seruus*. Slaves were often very accomplished, the Roman citizen disdaining all singing, dancing, &c., as inconsistent with his typical virtue *gravitas*. This is especially shown by the *ius virgarum in histriones* which empowered the Praetor to scourge actors. Cicero (p. Arch § 10) contrasts Archias with the '*scaenicis artificibus*.' Livy (7. 2) implies that these *histriones* were not citizens, could not serve as legionaries, and became *infames*, nominally at least, until quite late times. The sole exception to the rule is in the case of Atellane fables. '*Eo institutum manet ut actores Atellanarum nec tribu moueantur et stipendia tanquam expertes artis ludicrae faciant.*'

tibis imparibus. We may conceive roughly the appearance of the *tibicen* by picturing a man with two stunted clarionets in his mouth. If both were *dextrae* or both *sinistrae* they were called *tibiae pares*. The *dextra* had a shrill treble, the *sinistra* a deep bass tone; these tones indicating the change in the character of the drama. The comedy *tibis imparibus* would imply a change from *stataria* to *motoria*, 'from grave to gay, from lively to severe', and this corresponds with the alternations in the Phormio. Don. states the exact opposite with regard to *dextrae* and *sinistrae*, but the '*tibis duabus dextris*' in the *Didascalía* of Eunuchus, the merriest of the plays of Terence, seems conclusive against him. Cf. Hdt. 1. 17 ἀλόλ ἀνδρῆϊοι καὶ γυναικῆϊοι.

Graeca. I.e. the play is a *comoedia palliata*. See p. xv.

Apollodoru = Ἀπολλοδώρου. Apollodorus, a writer of new comedy, coming from Carystus in Euboea. Terence is said to have borrowed the *Hecyra* also from him.

Epidicazomenos, the title of A.'s play rather than *-mene*, for ἐπιδικαζόμενος (middle) = 'a man who claims the marriage of a ward', i.e. Phormio. Ἐπιδικαζομένη (? ἐπιδικασθεῖσα) wd. = a girl so claimed, viz. Phanium. Don. (ad prol. 25) 'Hic manifeste errat Ter. Nam haec fabula quam transtulit Epidicazomene dicta est a puella de qua iudicium est; cum sit alia Epidicazomenos eiusdem Apollodori'. But it is not safe to say w. Bentl. 'Nec falli hic potuit D., siue alius unde habuit'.

factast IIII, i.e. 4th in order. A alone regularly inserts notices of the order, which is probably trustworthy, see Teuf-

fel's History of Roman Lit. § 98. 5. The *Eunuchus*, written before, was acted after *Heaut.* and in same year as *Phormio* and is marked, II.—Madame Dacier interprets, as though it were *quartum* or *quarto*=*Elle fut représentée quatre fois. factast.* *Facere, agere, dare, edere* are all used but in different senses to express the bringing out of a play.

cos. or **co.** the recognized abbreviation for *consules, consuli-*
bus. For the loss of the *n* see *infr.* 89 *tonstrina* w. note.

1. **PROLOGUE.** Terence's prologues bear some resemblance to the *παράβασις* of old Attic comedy; the poet speaking (by means of the *actor*, the *dux gregis*) in his own name and in self-defence. They contain some valuable canons of criticism and are entirely unlike those of Plautus.

poeta uetus, i.e. *Luscius Lanuvinus* (or *Lauinius*, see Dziatzko, Appendix) referred to in all comedies except *Hecyra*, who fearing that Terence would eclipse him tried (1) to dissuade Terence from play-writing: then this failing (2) to frighten him from it by abusing his performances. See p. xiii.

2. **studio**=‘profession’, of a *littérateur*. Cf. *Heaut.* 23 *studium musicum*.

transdere afterwards weakened into *tradere*; so *tralatus*=*translatus*; cf. note on *infr.* 89 *tonstrina*.

4. **fabulas** by Greek construction drawn into relative clause. Cf. Madvig Greek Syntax § 101 a, b. Public School Latin Grammar § 114, p. 368. Munro on *Lucr.* 1. 15. *Eun.* 653, *Eunuchum quem dedisti nobis quas turbas dedit.*

antehac. Early edd. *ante*. Bentl. *ante hic*, else the subj. of *fecit* is the old poet. *Hic* often used by Ter. of himself, e.g. *Heaut.* 19, 23; *Ad.* 10, 28; *Phorm.* 20.

5. Lanuvinus found fault with Terence's style for the very points in which it excels. He knew not that *uersibus exponi tragicis res comica non uolt.* (*Hor. A. P.* 89). Cf. *Hamlet* 2. 2. 460 ‘I remember one said there were no sallets in the lines to make the matter savoury, nor no matter in the phrase that might indict the author of affectation’.

oratio—scriptura. Eugraphius, ‘soliditatem in uerbis nullam, nullam in rebus’. This is wrong. Is it that *oratio* refers rather to the speeches assigned to each character (*oratio* being opposed to *sermo* as a set harangue to an ordinary speech) and hence comes to mean ‘character-drawing’; while *scriptura*=style? Cicero *de Or.* 1. 150 uses both words together *Nam si subitam et fortuitam orationem commentatio facile*

vincit: hanc ipsa profecto assidua ac diligens scriptura superabit. Don. distinguishes *oratio*, in *sententiis*; *stilus in uerbis*; *argumentum in rebus*. Tr. with Colman 'The characters are low and mean the style.'

6. *adulescentulum*. On the *u* with which the word should be spelt, see Ritschl Proleg. ad Trin. p. xciv.

As to the allusion we know nothing. Terence's literary taste disdained any approach to burlesque. Perhaps some such stripling as the *Menaechmus* of Plautus (as Wagner suggests) is intended.

7. *sectari*. Frequentative verbs are especially frequent in the comic poets: sometimes stronger than the primary verb, sometimes not. Cf. e.g. *infr.* 99.

9. *intellego*, not *intelligo*. Ritschl Prol. ad Trin. p. xcvi. So *Neglegere*, *aequeparare* are the right forms. See Munro on Lucr. 2. 951, 1025; 3. 239—where he adds *peremo*, *interemo*, *accēdit*, *recēpit*. See the note on Andr. 15 in Cambridge ed. of 1701.

quom stetit olim. Bentl. (reading *olim cum stetit noua*) held that *-it* cannot be lengthened except it be contracted. But *profuit* Hec. 463 [where Bentl. *profuit immo uero obfuit*]. Cf. Lachm. (pp. 75 sq.), and Munro on Lucr. 2. 27 *fulgēt auro*; 5. 1049 *scirēt animo*, both which Lachm. disallows. Nettleship exhaustively treats the matter in an Excursus on the lengthening of final syllables, Conington's Vergil, vol. 3. It would seem that originally the quantity of *-it* final was common. Peile, p. 325.

Stare used of a play having a long run—as in Hor. Ep. 2. 1. 176 *cadat an recto stet fabula talo*.

11. *laedo*, esp. used of malicious libels, e.g. '*Quom saepe laederentur dabunt ma'um Metelli*'. Afran. fr. 374 *laedo interdum contumeliis*.

[The old edd. inserted between vv. 11 and 12 a line *et magis placerent quas fecisset fabulas* which, out of place here, evidently comes from Andr. 3. Being om. by best codd. it was condemned by Faernus.]

14. *posset*, so Bentl. [? with E. see Umpf. ad h. 1.] for the reading of the codd. *potuisset*; *prologus* in Latin always lengthening its first syllable, though connected with Greek πρόλογος. So *prōpino* (προπίνω) in Martial; *prōpola* (προπώλη) in Lucilius; cf. *prōpello* Lucr. 4. 195; *Prōserpina*.

15. Guyet suspected this vs. and Ihne, Ritschl, &c., condemn it. But its worthlessness does not seem clear. Ritschl's objection that the poet could not be said *dicere prologum* is hardly convincing. The vs. however may be a gloss brought into the text from the margin. As to apparent tautology Ter. is somewhat given to pleonasm: see infr. vv. 80 *nil quicquam*, 108, 471, 648, 649, 733, 734; Hec. 10 *nemo illorum quisquam*.

16. *is sibi*. 'Let him have this for answer; that all who meddle with literature have an open prize to contend for'. The excuse for the attacks on a rival being that success in comedy means a livelihood, failure starvation.

17. *ars musica* corresponds to the wide *μουσική* of the Greeks, which is the intellectual side of education, the physical being *γυμναστική*, Heaut. 23 *studium musicum* = literary profession. Cf. Hec. 15, 38.

In all these cases the word = literature, of which the drama was at Rome a prominent representative.

18. *reicere*. Cf. Verg. Ecl. 3. 96 *reice capellas* with Con.'s note. The Latins said *reiclo* or *reicio*, not *reicio*, disliking the coming together of the *ii*.

19. Cf. the verse quoted from Menander's *Ἰουλοῖα*. *ὧς οὐχ ὑπάρχων ἀλλὰ τιμωρούμενος*. Eun. 6 *Responsum non dictum esse quia laesit prior*.

20. *audisset bene*. So *ἀκούειν εὖ*, *κλύειν εὖ* are frequently used, especially in Greek tragedy: see reff. in Liddell and Scott, s.v. Milton has imitated the construction in the *Areopagitica*.

21. For similar omission of the copula *esse* [see however critical note], cf. infr. 316, 349, 467, 725, 777, 787, 792, 1033. Dz.

rel-latum, i.e. entered to his account, a metaphor from commercial transactions. Cic. Phil. 2. 5. 12 *republicam rejeter acceptam*; ib. 22; ad Att. 1. 14. 3 [assimilated from *red-latum*. Donat. h. l. Verg. Aen. 1. 30 *reliquias Danavum*. So *red-amo*, *red-eo*, *red-duco* (infr. 86 and Munro on Lucr. 1. 228; 2. 1001. Lachmann's commentary on Lucr. 5. 614, p. 303); *red-do*, *rec-cidere*. The prefix though it usually appears as *re-* was originally *red*. Brix, Plaut. Capt. 915.

22, 23. *iam—non facti*. This, the old reading, gives a satisfactory sense. 'As Lanuvinus will not put an end to the quarrel I will.' The emphatic *mihī* and transitional force of *nunc* (v. 24, cf. Lucr. 1. 110 *et saep.*), passing to a main point from a secondary one, favour this. We need not take Don.'s

explanation ἀπὸ τῆς ἐπιεικείας τοῦ λέγοντος, nor understand 'patientia pæne Christiana' which displeased Bentley. Rather 'tired of him I get to my real point'. Bentr.'s *tum—fecerit* which rewrites the passage is too violent, but makes good sense. 'Then will I make an end of speaking concerning him, when he shall, &c.' Most modern texts read a query with Stallbaum, 'Shall I be the first to make peace?'

quom concessive and adversative (as Dziatzko says) in Plautus are construed with the Indicative, in Terence with Ind. and Conjunctive. Cf. Eun. 243 *nil quom est*. Ad. 166 *indignis quom sim acceptus modis*.

24. *nouam*. Note that this word can be applied to the play though but an adaptation: it could be applied even to the Hecyra on its third representation [Hec. prol. 5 *Nunc haec plane est pro noua*]. A good example of the use of the word *nouus* as opposed to *recens* is given in these places, and also *infr.* 245 *Ne quid horum umquam accidat animo nouom*. [A curious illustration of the question occurs in the action for dramatic libel brought by Mr Beece against the *Theatre* newspaper, reported in the papers of February 21, 1879. Mr Tom Taylor said, 'There was nothing wrong in calling an adaptation new. There was a recognised distinction between new—and new and original. He had written about ten adaptations, and no doubt some of these had been described as new'.]

25. *Epidicazomenos*. See note on *Didascalía*.

26. *Graeci, Latini nominant*. Bentr. *Id uero miraculi instar est, si iam Latini nominant Phormionem, priusquam acta fuerit, priusquam eam cognouerint*. So he reads *Graece—Latine hic* (4 n.) *Phormionem nominat*. This is perhaps better Latin, but not what Ter. wrote. He quotes several passages to show (1) that *Graece Latine* is better than *Graeci*, &c.; (2) that poets named their own plays, e.g. Plaut. As. 12 *Huic nomen Graece Onago est fabulae*. *Demophilus scripsit Maccius uortit barbare*; *Asingriam uolt esse si per uos licet*. Cas. 31; Merc. 10; Poen. 53; Trin. 18—21 [which however is perhaps not genuine, Liebig de prol. Ter. et Plaut. p. 39].

27. *primas partis aget*, i.e. he was to be *protagonist*. Owing to the infrequent use of masks on the early Roman stage it was not possible (as it was at Athens) for one actor to take many parts. Doubtless that of Phormio was taken by L. Ambivius Turpio at the first representation, by L. Atilius of Praeneste at a later revival. With respect to the use of masks see on 51 *infr.*

partis. The accus. plural of *i-* nouns usually but not always ends in *-is*, as also of many consonant nouns. Lachmann (p. 50) and Munro on Lucr. i. 744; Munro, pp. 37, 38.

Phormio. Cicero introduces him as one of several typical disreputable characters. Phil. 2. 6. 15 (*Antonius*) *dat natalicium in hortis. Cui? Neminem nominabo: putate tum Phormioni alicui, tum Gnathoni, tum etiam Ballioni.*

qui aget, is. This clause-order is common in Terence.

28. **Parasitus** [παράσιτος] originally 'having meals in common'. So *parasiti Iouis* (guests of Jove), Varro ap. Aug. de C. D. 6, 7. The class however of needy seedy hangers-on had always existed, and this name being applied to them gained a bad sense. Araros (or Alexis) was the first so to apply it: Antiphanes, Alexis and Diphilus wrote plays so called. Martial, 9. 29 *Parasitum Phoebi* (a parody of Varro's *par. I.* quoted above, mere hangers-on of Phoebus, would-be poets). Phormio *infr.* 338 sqq. gives a vivid picture of their advantages; cf. Eun. 232 sqq. Iuvenal Sat. 5 on the other hand, of the discomfort and humiliation which might attend a parasite's repast.

30. **aequo.** All the poet asks for is a fair hearing. He was trying, helped by the friendship of his friends Scipio, &c., to raise the tone of comedy. See p. xi. Cf. Heaut. 26 *Qua re omnis uos oratos uolo, | ne plus iniquom possit quam aequom oratio.*

per silentium, infr. per tumultum. Livy 39. 8 *Multa dolo pleraque per uim audebantur.* Plaut. Ps. 1224 *Auferetur quod promisi per iocum, a me praemium.* Roby, § 1239.

32. **grex.** A company whether of players, as here, or of others, e.g. Hor. Ep. 1. 20 *Epicuri de grege porcus.* Heaut. 45 = a troupe. Eun. 1084; Heaut. 248 *ancillarum gregem* (a herd); Ad. 362 *Hic de grege illost*, 'he belongs to that set'. "A certain number of Roman actors formed themselves into a company under the headship of some leading actor, such as Ambivius". Shuckburgh on Heaut. 45.

The *Hecyra* was hissed off (A. U. 589, again 594) owing to the superior attractions of some rope-dancers. 'When I began to act it for the first time' [says Ambivius in the 2nd prologue, added A. U. 594, when the piece was being brought on for the third time, having had a second unsuccessful attempt earlier in the same year], 'the renown of some prize-fighters,—together with the possibility of a rope-dancer, the meeting of friends, the din, the shrieking of women forced us to leave

the stage before time'. The didascalia of Hec. as once read stated it to have been acted A. U. 594 (B. C. 160) at the funeral games of L. Aemilius Paullus: whilst the Phormio came out B. C. 161. But this refers to the second (and unsuccessful) attempt, the first having taken place A. U. 589 (B. C. 166).

motus loco. *Locus* may be a metaphor from military matters, 'driven off the field'. Hor. Ep. 2. 2. 30 *loco deiecit*, which Orelli explains by '*castello depulit*'. Forcell. explains it as a figure from gladiators or wrestlers, where he who causes his adversary to shift his ground is sure of an easy victory; which is not so good. *Locus* seems also to have been used as a t. t. = 'the stage'. Cf. Verg. Aen. 7. 332 *Ne noster honos infractae cedat Fama loco*.

33. **actoris uirtus.** It was excellent policy for Terence [knowing as he did that his plays were not likely to please the people at first] to be on good terms with his actors. To judge from the prologue to the *Hecyra*, the 'pleading' of a good actor had the greatest possible weight. See supra 10, and the prol. to Heaut. and Hec. At Athens where the poet's standing was more defined the compliments were paid to the audience.

uirtus may refer (1) to the *excellence* of the acting, or (2) to the *pluck* with which Ambivius again and again tried to win the favour of the people. The connexion with *uir* perhaps points to this latter signification.

34. **adiutans** = *adiuuans*. Cf. supr. 7, note.

Daus is a *πρόσωπον προτατικόν*, brought on merely to introduce the play, and coming on only in the *πρότασις* = that part of a play before action begins, opposed to *ἐπίτασις* and *καταστροφή*. Don. to Andr. 1.

35. **summus.** 'My most intimate friend'. It means this even without *amicus*. Eun. 271 *summum suum*. Cf. infr. 1049, Ad 352, *Nam is nostro Simulo fuit summus*.

popularis. Perhaps 'fellow-countryman'. If *Davos* = *Dacus*, the *Daci* and *Getae* being conterminous, both might be looked on as Thracians by Romans not too strict about their geography. Cic. ad Att. 10. 1. 2, *Ego uero Solonis popularis, tui, ut puto etiam mei, legem neglegam*. The lexicons take it = 'fellow-slave', comparing *populares coniurationis* Sallust Catil. 24. *pop. sceleris* ib. 22. But in these cases the qualifying genitive affects the meaning.

36. **ratuncula**—**pauillulum**. The diminutives showing the paltry amount of the sum enhance the force of the passage, infr. 43 n. So *conraditur*, scraped together.

37. *relictionem*. Former edd. read *reliquom*. But the word was not trisyllabic until the silver age. Munro on Lucr. 1. 560. Lachmann's Comm. p. 305. Ritschl on Trin. 14.

38. (he begged of me) *ut conficerem*. Ellipse.

39. *erilem*. Attributive adjectives are often used in Latin and Greek where our idiom employs a preposition. *Sullanus exercitus*; *Variana clades*; *Τελαμώνιε παῖ*.

40. *ei munus hoc conraditur*. On the first two days after the wedding, presents were received by the newly-married pair. See Guhl and Koner *Leben der Griechen und Römer*, p. 192.

41. *iniquè* (opposite of *aequè*. Note on prol. 30) 'What an unfair arrangement it is'.

1. Ritschl (Trin. Prolegomena p. xcvi) allows the forms *ei, i; eis, is*: disallows *ii, iis*, as well as *dii, diis*.

minus habent. Litotes = ἧσσον ἔχουσι. The genius of the Greek [and to some extent also of the Latin] language constantly understated anything untoward. Cf. ἧκιστα, *minime*, by no means.

43. *unctatim*. Adverbs are cases of nouns. *σοφῶς*, ablative; *χαμαί* locative; *νόσφι*, instrumental; *whiles*, genitive; *unctatim*, accusative. Peile's Philology primer pp. 116 sqq. Morris' Hist. Outlines of Eng. Accidence § 311. Peile, p. 288. [Forms in *-tim* were frequent in early Latin. See the index to Ribbeck's Comic Fragments, passim].

Uncia = $\frac{1}{16}$ of any whole. Literally 'an ounce at a time', and so used Plin. N. H. 28. 9. 37 *axungia datur...unctatim*. It is esp. effective here as being saved out of the meagre allowance of *far*, oil, salt, with a little wine, which was given out to slaves usually monthly, sometimes daily [Hor. Ep. 1. 14. 40 *cum seruis urbana diaria rodere mauis, rodere* being used 'de duro tenui parco seruorum urbanorum uictu'. Orelli. Martial 11. 108 *pueri—diaria poscunt*]. The allowance was in early times not given, for slaves ate with their masters, but on separate benches (Plut. Cor. 24). For the '*ueteres Maurorum epimēnia bulbi*', cf. Juv. 7. 120 with Mayor's notes there and at 3, 167; 14. 126 *Seruorum uentres modio castigat iniquo*.

43, 44. The two verses form a studied climax. 'What the poor wretch ounce by ounce with miserly stinting has hardly spared from his rations' all this is to go at one fell swoop.

It is probable that Ter. has mixed up Greek and Roman customs with regard both to slaves and the presents. A Greek slave was often hired out, and was allowed to work on his own account, paying his master a fixed sum whatever his gains—as some cabmen now.

43. *demensum* is of course 'that which was measured out', from the supine stem of *demetior*, having nothing immediately to do with *mensis* a month, from which it is sometimes absurdly derived. Yet the two words are doubtless connected. Cf. Gk. μήν. Curtius Grundz. d. G. e. 471.

44. *defrudans*. Ritschl prefers both *frudo* and *defrudo*, ad Trin. 413. Here A and four others of Umpfenbach's MSS. have -u-: at Trin. l.c. codd. have -au-, Ritschl himself substituting *frudavi*. Cf. the corresponding forms in *causa*, *accuso*; *claudo*, *cludo*. Corssen Ausspr. 1. 660 sq. Roby § 250.

genium. Root GEN (as in γίγνομαι, *genus*, &c.). A man's own self; and hence in the popular imagination a kind of guardian angel [Hor. Ep. 1. 7. 94 *Scit genius*, &c.], the companion of his sorrows and joys from the cradle to the grave. Hence to act liberally or niggardly to the *genius* is equivalent to self-gratification or self-denial. Plaut. Truc. 1. 2. 8 *Isti qui cum geniis suis belligerant parcipromi*. Aul. 4. 9. 15 *Egomet me defrudavi animumque meum geniumque meum*, where *an. q. m.*, &c. are merely exegetical of *me*. So *ingenium* infr. 70. It is the peculiar bent of mind which gives each man his separate identity. The following passages illustrate the point. Hor. Od. 3. 17. 14 *Cras genium mero Curabis*. Juv. 4. 66 *Genialis agatur Iste dies*. Pers. 5. 151 *Indulge genio*.

conpersit. Better form than *conparsit*. *Parsit* occurs Nov. 78; Ribbeck's Com. Fr. p. 266; *parcuit* Naev. 69. *ib.* p. 18.

46. *quanto labore partum*. Note the omission of the copula *sit*. The expression comes very near to being an exclamation. Dziatzko compares infr. 84, 256, 264, 611, 612.

47. *ferietur munere* 'will be hard hit.' Cf. Hor. S. 2. 1. 60 *O puer ut sis Vitalis metuo et maiorum ne quis amicus Frigore te feriat*. Cf. the metaphoric use of *deuerberasse* infr. 327; of *mactare*, 1028. In Plaut. Trin. however it means little more than *cheat*. Cf. Turpilius, 36 [Ribbeck] *at etiam ineptus meus mi est iratus pater, quia se talento argenti tetigi veteri exemplo amantium*. Prop. 5. 44 *cum ferit astutus comica moecha Getas*.

ubi era pepererit. At Athens on the 10th day after birth the child was named, being publicly owned by the father as legitimate, and toys given to the child, painted vases to the mother. Guhl and Koner, p. 195.

48. natalis dies. Both Greeks and Romans kept birth-days sacred to the genius. The festivities were so luxurious as to become proverbial. Mayor on Cic. Phil. 2. 15 (*Antonius dat natalicium* (sc. *cenam*), *in hortis*. Presents were universal: men offered to the genius, women to Juno. Ovid, Tr. 3. 13; 5. 5. Martial 8. 64 laughs at Clytus for having eight birthdays—*ut poscas Clyde munus exigasque Uno nasceris octiens in anno*. The health of dead friends was drunk on their birth-days in the choicest wine—*quale coronati Thræsea Heluidiusque bibebant Brutorum et Cassi natalibus*, Juv. 5. 36. Birthday cakes were in vogue. Ov. Tr. 4. 10. 12 *Una celebratast per duo liba dies*. Conington on Verg. Ecl. 3. 77.

48, 49. dies, ubi initiabunt. There has been much discussion about the nature of the initiation referred to. The usual reading places a colon at *dies*: with the comma the ceremony would be *on* and not after the first birthday, and we may accept the explanation that it refers to the weaning. Don. quoting from Probus who again refers to Varro, *initiari pueros Eduliae et Poticae et Cubae, Diuis edendi et potandi et cubandi ubi primum a lacte et a cunis transierunt*. Wagner thinks that the allusion is to the child's admission to the *sacra*; acting on a hint given by Don. that the Samothracian mysteries are intended, which seems most improbable. We may cf. Juv. 3. 187 where the favourite slave dedicates his hair to a god, and the clients bring cakes: *Plena domus libis uenatibus*. [Madame Dacier objects to the suggestion of the initiation being that to Edulia, &c., because this was a custom purely Roman while the play is entirely Greek. But it is by no means clear that Ter. always slavishly adhered to his originals. In fact, this intentional change may have laid him open to the charge of imperfect education and knowledge of Greek, which we know to have been imputed to him. See Sueton. vit. Ter. and Heaut. 23 *uetus poeta dictitat, Repente ad studium hunc se adplicasse musicum*.]

49. auferet. A strong word to be used by a slave of his friend's future mistress. Cicero (says of Verres) *quod auri fuit id mihi tu C. Verres eripuisti atque abstulisti*. Div. in Caecil. 5. 19 where the order of words shows that it is a stronger word than *eripere*.

50. causa, πρόφασις, a feigned pretext. So often in Terence, e.g. *infr.* 234; *Hec.* 80, 693. It might be either true or false,

Suet. Iul. 30 *Et praetextum quidem illi civilium armorum hoc fuit; causas autem alias fuisse opinantur*, where it is opposed to *praetextum* as true to false.

51. *siquis me quaeret rufus*— Sentence broken off. 'If any red-haired fellow shall ask for me—'.

The Romans being dark joked at the red hair of their slaves. The actor who played Davus' part would wear a red wig. Wigs called *galearia* [from their likeness to a helmet] were sometimes worn instead of masks (*personae*). Red was the conventional colour for slaves, black for young men, white for old. In this play we judge from vv. 209—212 that masks were not worn. Cf. however Don.'s pref. to Ad. 'haec acta est agentibus L. Ambinio, &c., qui cum suis gregibus iam tum personati agebant'. When once introduced they came into fashion. Masks sometimes presented different expressions on different sides. Cf. inf. 57, 890; Teuffel § 16. 9; Quint. Inst. Orat. 11. 3, 11. Forty-three different types of the *persona comica* are enumerated distinguished by features, complexion and wigs; viz. nine for old men, ten for young men, seven for male slaves, three for old women, fourteen for young women. Rich, Dict. Ant. s. v. *persona* q. v. He makes the sweeping statement that a mask was always worn.

52. *conabar*. Either *esse* or a similar word is needed to complete the sentence, or *conabar* is used absolutely. 'I was anxious to meet you'. Don. mentions both explanations.

em is to be distinguished from *en* and *hem*, with which it is often confused in codd. Ritschl ad Trin. 3: 'Em A: quam formam cum iam in Mercatore—ut Plautinam tuitus essem suscepissemque vindicavit postea Brixius et q. s.' Benth. had already made the distinction in his Ter., but it was ignored by Fleckeisen. It is originally the Acc. of the demonstrative pronoun *is* and is partly demonstrative, partly interjectional. Ribbeck, pp. 29, 54. A of Plautus (the Ambrosian) and A of Terence (Bembine) agree in making the distinction. See Ribbeck, Com. Fr. index, s. v. *Em*, *hem*, also Ritschl's Trin. index, s. v. *Em*.

53. *lectumst*. 'Tis good money' (picked and therefore good). Don. quotes a vs. of Lucilius, *Lecti omnes; Atticon hoc est*. Plaut. Ps. 1149 *Argenti lectae numeratae minas*. [It might however mean 'got together', to express the difficulty with which even a sum so paltry could be collected by a slave: which would agree well with what has been said above on 36.]

conueniet, 'You will find the amount meets all my debt.' For this use of the future cf. Mayor on Juv. 1. 126, *Noli uexare; quiescet* (you will find she's asleep).

54. *amo te*. A formula of thanks frequent in the comic poets. Cf. inf. 478, *omnis uos amo*. Plautus and Ter. use both the usual *amabo* and *si me amas* = 'please' with which cf. Sheridan's *Rivals*, 'Let me bring him down at a long shot: a long shot, Sir Lucius, if you love me'. *King Lear*, Act 4, sc. 5 'I'll love thee much, let me unseal the letter.'

55. *praesertim ut nunc sunt mores*. 'Good reason you have as morals are now'. Cf. (with regard to a similar transaction) Juv. 13. 14 sqq. *Spumantibus ardens Visceribus, sacrum tibi quod non reddat amicus Depositum. Stupet haec qui iam post terga reliquit Sexaginta annos Fonteio consule natus*. Cf. ib. 62 *Nunc si depositum non infitietur amicus, Si reddat ueterem cum tota aerugine follem Prodigiosa fides*.

58. *simus*. The old reading before Bentley was *periculo sim*. But *simus* (I and my young master) gives an equally good sense, and has higher MS. authority. So inf. 258 *confectistis*. *Periculum* usu. contracted in comic poets.

59. *sis*. In conversational language *si uis, si uoltis* became *sis, sultis*. So *si audes* = *sodes*. For its different uses, see Shuckburgh on Heaut. 369.

61. *ubi quid*. *Quid* is here the interrogative, *ubi* almost *i. q. ibi*, being substituted for it to secure connexion with preceding sentence. *Ubi* [*U-nde, U-t, U-ter*] from demonstrative root U and the locative termination *-bi* = there. Corssen Krit. N. 26.

62. *operam dico*. 'I am ever at your service'. Don. distinguishes between *dare* and *dicare operam*. 'Dicatur perpetuo, datur ad tempus.' Cf. Plant. Bacch. 994 *Ubi lubet recita sis: tibi dico aurium operam*: and for the simple *operam do* = *vaco* cf. Heaut. 910, Plaut. Capt. 362 *Volt te nouos erus operam dare Tuo ueteri domino*. Don.'s distinction between the two forms of expression must not be pressed too closely.

63. *Chremem*. Great laxity was allowed in the declension of words from the Greek. Andr. 361, 527; Eun. 724, 909; Phorm. 63, 865, *Chremem*. Andr. 472, 534, *Chremetem*. Hor. Sat. 1. 10. 40 *Chremeta*. The vocative may be *Chremes* or *-e*. Ritschl ad Trin. 617 prefers *-es* where the codd. *-e*. Dziatzko, on inf. 567, *Chreme*, w. A. *Chremi* (gen.) occurs Andr. 368. [For elision of dental stem cf. declension of *κῆρας, κῆρας* and *herem*, Naev. 58, [Ribbeck,] *Rhadamam*, Pl. Tr. 928; Ritschl, Proleg. lxxxvii.] So Greek nouns in *ος* could form their gen.

either in *-i* or *-u*, their acc. in *-on* or *-um*, e. g. Apollodoru, Lemnum.

64. *quid ni?* [= πῶς γὰρ οὐ;] Bentl. to avoid this accentuation altered the text unnecessarily to *nostine? quid ni?* when *eius* is a monosyllable.

65. *tam quam*, to be written separately. Bentl. cf. Eun. 718 *Parmenonis tam scio esse hanc techinam quam me uiuere.*

67. *antiquom*, opp. to *nouos* as *uetus* to *recens*. Doederlein Lat. Syn. 4. 82 sq. It almost = 'former'. Ov. Am. 2. 6. 10 *Magna sed antiqui causa doloris Itys*. Cf. also the phr. *antiquare legem*.

epistulas. So in good MSS.: but *epistola* sometimes in Cic. and Caesar. Ritschl, Prolegg. p. xcvi.

68. *modo non* = *tantum non*. 'All but'. Plato Republ. 600 D *μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσι.*

montis auri. Plautus Mil. gl. 1065 *Argenti montis non massas habet*. Sall. C. 23 *Maria montisque polliceri*. Persius 3. 65 *magno promittere montis?* Juv. 12. 129 *montibus aurum Exaequet*.

70. *sic est ingenium*. 'It's his nature'. Supr. 44 *genium*, note. Tac. Hist. 5. 14 *suapte ingenio umentium* (of marshy ground).

regem me esse oportuit. 'I ought to have been the master', I would have shown them how to do it. The Latin idiom differs from ours: *fuisse* would have thrown the event into pluperfect time. Roby, § 1366.

regem quasi-technically used = 'a patron'. Hor. Ep. 1. 1. 17 *Ecus ut me portet, aliat rex*, w. Orelli's note; infr. 336 *Nemo satis pro merito gratiam regi refert*. Cf. Juv. Sat. 5 passim; Plaut. Capt. 92; Mart. 10. 10. *Rex* also used = a great man. Hor. Od. 2. 14. 11 *Sive reges sive inopes erimus coloni*, ib. 18. 32 *Aequae tellus Pauperi recluditur Regumque pueris*. Perhaps the meaning 'patron' came through the 'regnum bibendi'; the man who gave the feast being voted into the chair at his own entertainment.

71. *hic*, so A. But Bentl. prefers *hinc*, 'quia uerba abeuntes-hinc propinqua sunt, hic-relinquunt remotiora'. For this very reason, we prefer *hic* according to Bengel's canon 'procliuu lectioni praestat ardua'. For a scribe would be far more likely to change *hic* to *hinc*, than *vice versa*.

71, 72. Les Fourberies de Scapin, 1. 2. 'Octave: Et que

Léandre et moi nous fûmes laissés par nos pères, moi sous la conduite de Sylvestre et Léandre sous ta direction'.

72. quasi magistrum. *Quasi* qualifies *magistr.* because the lads had arrived at an age when a *magister* was no longer needed. A boy at Athens was under the tutor from six or seven to eighteen (Andr. 82 sq.). These *παιδαγωγοί* were carefully to be distinguished from the *διδάσκαλοι* [Plato *Lysis* 208 c τί δὲ ποιῶν αὐ οὗτος ὁ παιδαγωγός σου ἄρχει; ἄγων δῆπου ἐφη εἰς διδασκάλου], and the main part of their business lay in superintending the moral training, taking their young masters to school and such offices. Plato, *Rep.* 373 c, classes them with *τιτθῶν τροφῶν κομμωτριῶν κουρέων*. Cic. *Lael.* 74 *nutrices et paedagogi*. The office was given to the most trusty slaves. At Rome the post fell into disuse, but young picked slaves were carefully trained to be the companions of their masters' children, and called *paedagogiani*: whence the modern 'page'. Rich, s. v. *paedagogiani*.

magistrum may be used either of the *paedagogus* or of the *praeceptor*. Varro, ap. Non. 447. 33, *Educit obstetrix, educat nutrix, instituit paedagogus, docet magister*. Cf. the use of *monitor*, *infr.* 234.

provinciam. A political metaphor. The word freq. so used in comic poets. The best derivation is from *providentia*. 'Tis a hard office you have taken'.

73. usus. Some MSS. *usu*. Bentl. points out that either construction is allowable.

74. deo irato meo. Andr. 666 *Deos satis scio fuisse iratos*, *inf.* 636 *Satin illi di sunt propitii?* Phaedr. 4. 19. 15 *Dis est iratis natus qui est similis tibi*. Naev. *Stalagmus*. Ribbeck, *Com. Fr.* p. 18 *Deo meo propitio, meus homost*. Don. ad l. 'Videtur (Terentius) addidisse meo ne esset ἀμφίβολον cui diceret irato deo'. Cf. Juv. 1. 49 *Exsul ab octava Marius bibit et fruitur dis Iratis*.

76. seni. Bentl. conj. *senibus* because *both* had left him in charge. This is somewhat hypercritical.

scapulae. Frequently used in comic writers, and in connexion with flogging; e. g. Plaut. *As.* 315 *Ergo mirabar quod dudum scapulae gestibant mihi*.

scapulas perdidit. In my loyalty to the old man I am no longer *maitre de mes épaules*. Cf. Plaut. *Epid.* 1. 1. 84 *corium perdidit*. Note the tense. Conington on Verg. *G.* 1. 49 *Illius inmensae ruperunt horrea messes*.

77. *istaec*: *namque inscitiaest*. Reading so (1) we shall be able to give the words, as they formerly were given, to Davus. (2) *istaec* will have its proper meaning of 'that maxim of yours'. [For the form of the word *istaec* see note on infr. 170. Bentl. constantly *isthaec*, trying to force together *iste* and *haec*.]

namque has best MS. support, and is therefore preferable to Fleckeisen's *namquae* = *quaenam*: for which see infr. 732.

78. *aduorsum stimulum calces*, sc. *iactare* = 'to lash out'. A common Greek proverb, e.g. Aesch. Pr. 323 *πρὸς κέρτρα κῶλον ἐκτενείς*. Acts xxvi. 14, et saep. Plaut. Truc. 4. 2. 55 (giving the proverb a slightly different turn), *si stimulos pugnis caedis manibus plus dolet*.

79. *obsequi quae*. For the acc. which is ante- and post-classical, cf. Plaut. As. 76 *Et id ego percupio opsequi gnato meo*. Gell. 2. 7. 5 *patri obsequi*, 13 *quae obsequi*, 12 *quaedam esse parendum, quaedam non obsequendum*. The acc. is probably one of limitation.

scisti uti foro. 'You knew how to work the market'. A vulgarity. 'Temporibus seruire, occasionem arripere: exemplo negotiatorum qui pro annonae ratione pretium mercibus suis statuunt.' Mer. Casaubon. Romans frequently drew metaphors from mercantile affairs.

☞ *nil quicquam*. For the somewhat pleonastic form, cf. Hec. 67 *Nemo illorum quisquam*. See supr. 15.

80—118. Cf. Les F. de Scapin, Act 1, sc. 2.

80 sq. 'My young master got into no kind of mischief to begin with: but friend Phaedria at once got hold of a little bit of a music-girl and fell to loving her to distraction'.

82. *citharistria*. One who played on the *cithara* (guitar), whereas the *citharoeda* accompanied it with her voice. They were often introduced into entertainments together with *saltatrices*, &c. They were of very loose morals, the 'ballet-girls' of the period.

perdite amare, i. e. desperately. Heaut. 97; Catull. 44. 3 *Ni te perdite amo*. Cf. the phrase *efflictim amare*, Naev. 37; Pomp. 42; Laberius 12, where Non. explains it by *vehementer*. *Perditus* a reading recognised by Donatus ['naughty fellow'] is far too feeble.

amare. Wagner (on insufficient grounds) thinks that Terence wrote *ardere*, which is used thus, Verg. Ecl. 2. 1; Hor. Od. 4. 9. 13.

84. *neque quod daretur*, i. e. to purchase her freedom withal.

85. *oculos pascere*. Munro [on Lucr. 1. 36 *pascit amore avidos inhians in te, dea, uisus*] quotes examples of this figure from Tasso, Spenser and other poets.

86. *sectari*. 'Dangle after her'. Note the use of the frequentative.

redducere. See note on 21 *supr.* Umpfenbach spells *reducere*, but codex D has right spelling.

Indum. A school for teaching any subject, literary or otherwise. The girl would learn instrumental music, which came under the wide *μουσική*. Afterwards the word was almost usurped by the training-schools for gladiators. Cf. the derivation of school (*σχολή*, leisure).

87. Perhaps a translation of a hopelessly corrupt passage of Apollodorus.

88. *exaduorso ilico*. 'Exactly opposite'. "Otiose nunc iam ilico hic consistit". Don. Cf. Plaut. *Most.* 1085 *Illico intra limen ista staret*. Trin. 608 *Illico, hic*, where Ritschl 'illico non illico libri et hic et alibi constanter'.

ilico. The variant *ei loco* arose from *ilico* not being understood. Cf. Gell. 5. 6 (7). 7 *ita* (i. e. *exaduorsum*. See Bentr. ad h. l.) *oportere apud Ter. legi dicebat in his uersibus: In quo haec dicebat ludo exaduorsum loco Tonstrina erat quaedam*.

89. *tonstrina*. 'dixit euphoniae causa addens contra regulam T'. Priscian quoted by Umpf. Fl. Wagner, &c. read *tostrina*. But though no doubt this represented the pronunciation of the word, the MSS. agree in keeping the *n*. [The nasal *n* was frequently lost, and before *-str-*: in Verg. we find *mostrum*, *trastrum* for *monstrum*, *transtrum*. Ritschl Trin. 342, &c. reads *mostro* with but B.]

tonstrina was not merely a barber's shop [*tondeo*, clip; *rado*, shave], but the place where much of the toilet was performed, viz. cutting and dressing the hair, cutting the nails, pulling stray hairs out with tweezers. Romans seldom shaved themselves, the wealthy keeping slaves for the purpose. The *tonstrina* being thus frequented was, like the *balnea* of later times, a fashionable lounge, like *κουρεία* at Athens [and Florence, see George Eliot's 'Bomola']. Ar. Plut. 387 *λόγος γ' ἔφ' ἔολεδ' Ἐπὶ ταῖσι κουρείοισι τῶν καθημέριον*. Pl. Amphitr. 1013 *In medicinis in tonstrinis apud omnis aedis sacras sum defessus quaeritando*. Orelli on Hor. S. 1. 7. 3 *Omnibus et liippis notum*

et tonsoribus esse. Hor. Ep. 1. 7. 50; Polyb. 3. 20. 5 οὐ γὰρ ἱστορίας ἀλλὰ κουρακῆς καὶ παρδήμου λαλίας ἐμοὶ γε δοκοῦσι τάξω. Plutarch, *περὶ ἀδολ.* 13.

90. *opperiri dum iret.* Roby, §§ 1663, 1664. *Dum* w. subj. present and imperfect, to express an event expected or purposed, may be translated into English by using 'shall', 'should', 'can', 'could', or a periphrasis, e.g. Cic. ad Att. 7. 1. 4 *Expecta, amabo te, dum Atticum conueniam*, 'to allow of my meeting A.' *Dum*='until' of a simple expression of fact usually takes the present indicative. Plaut. Most. 683 *Ego hic tantisper, dum exis, te opperiar foris.*

91. *illi.* The locative of *ille* used adverbially. Don. 'illi pro ibi, ut *illi mea tristia fata*', Verg. Aen. 2. 548 (where it is really dat. after *narrare*). So *isti* (Plaut.), *illi-c*, *isti-c*, *hi-c*, *peregri*, *temperi*, &c. Roby, Bk. II. ch. xv. p. 177. Bentl. here reads *illic* w. later MSS.

interuenit. Ter. here quits his original. Apollodorus makes the barber himself enter and say that he has been cutting the girl's hair for her mourning, which (as Don. says) would offend Roman sentiment. For Greeks used to crop (*κελερθεῖν*) their hair, Romans to let it grow, inf. 106 *capillus passus*, Liv. 1. 26 *soluit crines*, 6. 16 *multos mortales capillum ac barbam promississe.*

92. *mirarier.* 'We fell to wondering'. Roby, §§ 614, 615, suggests that this form of the infinitive arose thus: the ordinary passive suffix *r*, in the form *er*, was added to the active inf., whose final *ē* took the form of *i* before *er*. Then the *r* would be dropt because of its ill sound after another *r* (Roby, § 185) and *ie* contracted to *i*. Thus *amare-er*, *amarier*, *amarie*, *amari*. This form in *-ier* is occasionally found in poets of the classical period, e.g. Verg. Aen. 11. 242 *farier*; Hor. Odes, 4, 11, 8 *spargier*.

93. *rogamus quid sit*, 'We ask what's to do'.

94. *paupertas uisumst.* The participle is attracted into agreement with the predicate. Such sentences as *Quas geritis uestes sordida luna fuit*, Ov. A. A. 3. 222, are on the same principle. Bentley disliking the constr. read with Priscian, 2, p. 94 *uisa est*, which is an obvious correction.

95. *hic uicinia.* 'Hard by here'. These words may be (1) locatives in apposition with each other, or (2), as the analogy of Andr. 70 *huc uicinia* makes almost certain, *uicinia* is a genitive dependent on *hic*. Cf. Roby, §§ 1091, 1092, 1299. Pl. Capt. 882 *Ut adhuc locorum feci, faciam sedulo*; Heaut.

110 *istuc aetatis*. Cf. *hoc noctis* (Pl.), *id aetatis* (Cic.); Madv. Gk. Synt. § 50 b; Plato Rep. 403 *δρον γῆς*. [At Andr. l. c. *huic* read by BCDEGP is caused by inability to understand the constr.]

The opening scene of the *Andria* may be compared with this scene for vivid brilliance and beauty of narration.

96. Note the asyndeton for the sake of effect, as *infr.* 106.

97. *ea sita erat exaduorsum*. 'She was laid out just opposite'. The usual expression would be *posita*, *composita*, or *deposita* (Verg. Aen. 12. 395); *sita* rather meaning 'buried'. Pl. Mil. 373. The body was placed on a *κλίση*, the foot end of which was turned towards the door of the house. Guhl and Koner, p. 288. Cf. Il. 19. 212 *καίται ἀνὰ πρόθυρον τετραμμένος*.

benuolus. Peile, p. 290. *benuolus* is probably a later form. Corssen Ausspr. 2. 321.

99. *adiutaret* = *adiuuaret* (*supr.* 7, note) which later codd. read.

miseritumst. 'I was sorry for her'. The fuller constr. is found Heaut. 464 *Ut me tuarum miseritumst, Menedeme, fortunarum*.

100. *facie egregia*. Abl. of quality as an epithet. The distinction, when any exists between this abl. and gen. of quality, is that it embraces less than the latter. The Engl. rendering of abl. is 'with', and of gen. 'of', *inf.* 956 abl. used because Chr. and Dem. are merely assuming an appearance of courage. Another suggestion is that moral quality is expressed either by gen. or abl., physical by abl. only. But this is subject to many exceptions, e.g. *Ingenui uoltus puer ingenuique pudoris*. [See Heinrichs de abl. apud T. usu, Elbingae, 1858.] Roby, § 1309, says, 'The genitive (nearly related to the genitive of possessor, &c. § 1278) is used rather of the sort or quality; the abl. of the special characteristics and condition. Thus the genitive (and not the abl.) is used of specific measurements of what a thing or person requires, and of the class to which it belongs. The abl. and not the gen. is used of the characteristic parts of a thing or person (especially of the bodily parts), and of its temporary state. Both (though in Cic. chiefly the abl.) are used of mental qualities. The gen. is rare in Plaut., Ter. and Lucr.'

102. *uoltis eamus*. For the various constructions of *uolo* see Publ. Sch. L. G. p. 449; Student's Latin Gr. § 447. 2.

102. **uisere**, expressing a purpose. Gk. constr., found in Pl. Ps. 642; Ter. Hec. 345; Lucr. 3. 895, rarely in Augustan poets, e.g. Hor. Od. 1. 2. 7 *pecus egit altos Visere montes*; Verg. Aen. 1. 527. Roby, §§ 1115, 1362.

103. **eamus**. Subj. after *censeo* rather than itself conj. 'I vote we go'. Cic. ad Att. 8. 11 *Censeo ad nos Luceriam uenias*.

sodes. Cic. Or. 45 for *si audes* = 'if you'll be so good'. Other interjections similar in being parts of verbs are *sis, sultis, cedo, cette, agesis, agedum, apage*. Cic. l. c. *Libenter enim copulando uerba iungebant ut sodes pro 'si audes', sis pro 'si uis'*. Plaut. fr. ap. Prisc. p. 960 *Dic mihi si audes, quis ea est?* [*au*, pronounced as German *au*, went into *ō* and *ū*, *o* being older than *ū*. *fauces, suffocare; Clōd-, Claudius; cōdex, caudex*. Roby, § 250. Cf. Italian *oro, toro, tesoro*.]

uēnimus, ἤκομεν. The perf. is more vivid than the pres., and the whole phr. as Casaub. notes resembles Caesar's famous *Veni uidi uici*.

104. The om. of *est*, and the asyndeton, add to the vigour of the passage. Shuckburgh on Heaut. 290.

105. **aderat**, 'proprie *aderat* adest enim id quod adiuuat'. [Phanium was 'when unadorned adorn'd the most'.]

106. **capillus passus**. Sing. as Heaut. 290.

horrida expresses the dishevelled condition considered suitable to a person in mourning. Juv. 3. 212 *horrida mater*. Ovid (to the birds on the death of Corinna's parrot) *Horrida pro maestis lanietur pluma capillis*, alluding to the dishevelled hair at Rom. funerals. Supr. 91 note.

Sordidus 'squalid' refers rather to the quality of dress, *mutare uestem* was 'to go into mourning'. Heaut. 297 (Madv.) *sordidatam et horridam*, combining the two.

107. **uis**, a favourite word diversely used by Latin poets. Lucr. 3, 296 Munro; Verg. Aen. 4. 132 Con.

109. **fidicina**. For formation of word, Roby § 997. 'A general term for a female performer on any stringed instrument': (Rich. s. v. ;) just as *fides* included the *lyra, chelys, cithara*.

110. **scita** (1) 'skilled'. Pl. Ps. 385 *docto scito et callido*, (2) 'clever', infr. 821 *quam scitumst et q. s.* (3) 'elegant', 'pretty', Andr. 486 *scitus puer*.

NOTES.

Les F. de Scapin 1. 2, 'Il me répondit froidement qu'il trouvait assez jolie'.

111. *scin' quam?* Geta is annoyed at the interruption

112. *recta pergit.* *Recta* is abl. of the road by which Romy § 1176. Cic. ad Att. 6. 8. 1 *Battonius e navi recta auenit.*

anum. Sophrona, Phanium's nurse and chaperone.

113. *eius copiam.* 'Free access to the girl'. *se. facere posse.*

illa enim, enim explains why so strong a word as *obscure* was used in previous vs.

114. *ciuem Atticam.* This can hardly have been strictly true, unless the Lemnian mother was of genuine Athenian extraction: otherwise Phanium could only have been made legitimate by a vote of the citizens or by proclamation at the meeting of the *phratris*. See Donaldson, 'Women in Greece', Conte Review, March, 1879.

115. *bonam bonis,* combining the ideas of good birth and good morals. In most of Ter.'s plays the obscure heroine turns out to be an Athenian citizen. Cf. Les F. de Scapin 1. 2. 'On lui dit que la fille quoique sans bien et sans appui de sa famille honnête et qu'à moins de l'épouser on ne peut soutenir ses poursuites'.

116. Solon punished the procurer in case of the seducer of a free woman with death: the seducer with a fine of 100 drachmae. See Grote, Hist. of Greece, on Solon [quote Aeschines (Timarch.) pp. 16—78].

118. *metuebat* contains an element of respect as well as fear.

120. *indotatam.* *Dos* was the differentia between a wife and concubine. The Athenian who married any but a free citizeness had his children accounted slaves by the old law: practically they would not be reduced below the position of *μέτοικοι* (resident aliens). Cf. Les Fourb. de S. Act 3, sc 1. 'une inconnue sans naissance et sans bien'.

121. *denique.* Corssen derives both *de-ni-que*, *de-nique* from adjectives formed by *de*, as *immo* from *in*. For meaning see Munro on Lucr. 1. 17, 3. 759. Ribbeck's Beiträge, pp. 49.

122. *quid fiat?* Conjunctive, because he merely repeats the other's words: 'The upshot, say you?'

123. *confidens.* Cic. Tusc. 3. 7. 14 *Qui fortis est, et est fidens: quoniam confidens, mula consuetudine loquendi*

uitio ponitur, ductum uerbum a confidendo, quod laudis est. Id. Caec. 10. 27 *Sex. Clodius, cui nomen est Phormio, nec minus niger nec minus confidens quam ille Terentianus est Phormio.* Whilst *confidens* is always used in bad sense, *confidenter* is sometimes used in praise.

qui in execrations. It is the locative used adverbially; cf. e. g. Plaut. Trin. 923 *Qui istum Di perdat.*

perduint. For the form see Roby, § 589, Zumpt, § 162. Shuckburgh on Heaut. 810.

125. *lex est ut orbae.* When an Athenian had but a daughter to inherit his estate she was styled *ἐπικλήρος*. If the father died without a will she had to marry the nearest relation, who appeared before the archon to give public notice; if no one opposed the suit, the archon was bound *ἐπιδικάζειν*, the suitor for the girl's hand being *ἐπιδικαζόμενος*, she herself *ἐπιδίκος* or *ἐπιδικασθείσα*. But if the nearest of kin declined the match he had to provide her with suitable dowry. See Demosth. adv. Macartatum (ed. Reiske, p. 1067), *τῶν ἐπικλήρων ὄσαι θητικὸν τελοῦσιν, εἰ μὴ βούληται ἔχειν ὁ ἐγγύτατα γένους, ἐκδιδότω ἐπιδόδω, ὁ μὲν πεντακοσιομέδιμμος πεντακοσίας δραχμῶς, ὁ δὲ ἑπταεὺς τριακοσίας, ὁ δὲ ζυγίτης ἑκατὸν πενήκοντα πρὸς οἷς αὐτῆς* (in addition to her own property); see infra 410, and cf. Adolph. 650; Numb. xxxvi. 8.

127. *scribam dicam* = Gk. *γράφεσθαι δικην*. Cf. infr. 439, *dicam impingere*—infr. 329, 668; Plaut. Aul. 4. 10. 30; Cic. Verr. 2, 25 *scribitur Heraclio dica*. Terence occasionally uses *γλώτται*, i. e. words transferred *totidem literis* from another language: e. g. *techina* = *τέχνη*: *logi* = *λόγοι*: *colaphos*, Ad. 199.

129. *iudices*. At Athens the case would come before the Archon, at Rome before the Praetor.

130. *qui*. Abl. = how. Probably originally a locative.

131. With this punctuation the sentence, though rather harsh, is in the manner of Terence: others read *confingam, quod* = 'I shall invent, just as shall best suit the case'.

133. *quid meū*. See note on 723.

134. *iocularem audaciam*. 'Amusing impudence!' The *accns.* is used in exclamations with or without an interjection, being really obj. to a verb not expressed. See Madv. § 236.

135. *uentum est: uincimur, &c.* The change of tenses is quite in the Greek style. Cf. Pearson to Eur. Hec. 21 'Uerum diuersa tempora toties permiscuit tragici, ut hanc uarietatem data opera quaeuissse uideantur'.

137. **quid te futurumst?** *te* is the abl. Cf. the use with *fic*, Heaut. 715 *tu fors quid me fiat parui pendis*, and infr. 426, 811 *illā filiā quid futurumst*. Plaut. Mil. 299 *quid fuat me nescio*.

138. **quod fors feret, feremus, &c.** Faern. *sors* [Bentl. thinks by misprint]. The grandiloquence of expression aims at making the slave ridiculous: the alliteration tends to make it more impressive: so, too, the use of the plural. Cf. Menander *ἐνεγκ' ἀτυχίαν καὶ βλάβην εὐσχημόνως, | τοῦτ' ἐστὶν ἀνδρός*.

placet. Bentl. *places*. 'You delight', i.e. amuse me. Davus is half-laughing at him, to draw him out.

140. **precatorem.** A recognised class, possibly, as at Athens the *διατηρηταί*. Jebb's Theophrastus, p. 181; Dict. Antiq. s.v. *diaetetae*. Cf. Heaut. 976; Plaut. Epid. 5. 2. 21; id. Cas. 5. 4. 21.

141. **amitte** = *dimitte*, infr. 918. Cf. Verg. Aen. 2. 148: *amissos hinc iam obliuiscere Graios*. (See Conington's note.)

142. **nil precor.** This use of *nil* almost = *non*; it resembles the adverbial use of *nullus*, e.g. Plaut. Trin. 606 *at tute edepol nullus creduas*. Shuckburgh on Heaut. 500.

143. **uel occidito.** A play on *caedo*; the master would have been content to beat me; the friendly (?) intercessor says, Beat him to death if you will (*uel*).

144. **qui citharistram**, i.e. *amat, subsequitur, ducit*.

145. **quid rei gerit.** These words may with advantage be transferred to Geta, 'How's he doing? so, so, but poorly' (with a grimace).

146. **immo** (= *in, mo*, cf. Kenn. p. 259) has always a corrective force, like Greek *μὲν οὖν*. See Shuckburgh on Heaut. 599, Roby, § 2252.

147. In colloquial language the interrogative word is often omitted, being in fact supplied by the tone of the voice.

148. **quoad** = *ad quod tempus*; this is justified by use of *quo* for *ad quem, ad quos*. Cf. inf. 462 and Lucr. 5. 1213.

149. **ab eo.** 'From him', to be taken in close connexion with *epistulam*.

150. **portitores.** 'Telonarii qui portum obsidentes omnia sciscitantur ut ex iis uectigalia accipiant'. Nonius. They = *τελώναι* of New Testament, not the wealthy Roman *publicani*, who were persons of influence, but their underlings, who earned a disgraceful name by their extortions. They collected

the *portoria* or harbour-dues which constituted a branch of the *uctigalia*. B.C. 62, the *lex Caecilia de uctigalibus* abolished the *portoria* in Italy, but they were revived by I. Caesar. They could open letters on suspicion. Cf. Plaut. Trin. 794, Asin. 159.

151. *numquid aliud me vis?* 'Can I do anything more for you?' A usual form of leave-taking, *num* originally = now, *nunc* being = *num ce*. Notice double accus. with *uolle* as with verbs of asking, &c., Roby, § 1122.

ut bene sit tibi. An ἀρρετιμὸς, or polite phrase = *nihil*. See Bentl. ad loc.

152. *heus*. Used to an inferior, like Greek ὄϊρος.

Dorctum. A common termination of fem. nouns derived from the Greek. Cf. *Phanium*, *Glycerium*, *Leontium*. *Dorcium* would be Geta's *contubernalis*. See Dict. Antiq. and Rich, s. v.

ACT II.

153—178. With this conversation of the lovers compare that between Hyacinthe and Zerbinette, *Les Fourberies de Scapin*, Act 3, Sc. 1.

153. *adeo rem redisse*. The exclamatory inf., an elliptical form, sometimes with, sometimes without the accusative. Madv. § 399; of any strong feeling, anger (Verg. l. c.), regret, astonishment, &c.: e.g. *men' incepto desistere victam!* Verg. Aen. 1. 37, and 870 *tantum laborem capere ob talem filium!* See Munro on Lucr. 2. 16: Lachmann's Comment. p. 74.

qui, &c. The relative clause is, as frequently in comedy, put before the antecedent *patrem*. Cf. 125.

154. *ut* is repeated from preceding line.

aduenti. The use of such words in second instead of fourth declension is common in comic poets. Cf. in Ter. *fructi*, *quaesti*, *ornati*, *tumulti*, &c. This form, chiefly in words with *t* preceding the *i*, perhaps arose from the confusion with perf. partic. passive. Some MSS., as was to be expected, read *aduentus*. *Aduenti* is the partitive genitive: for the elliptical form cf. Cic. Verr. 1. 17 *fac tibi paternae legis Aciliae ueniat in mentem* —id. de Orat. 2. 61 *quotiescunque gradum facies, toties tibi tuarum uirtutum ueniat in mentem*.

156. *sis*. Conj. because of the concessive *qui*.

157. *quod*, &c. Usu. explained as the accus. of respect, but perhaps it is the abl. in a causal sense with the old pronounced *d*. Before *utinam*; cf. Cic. ad divers. 14. 4 *quod utinam minus uitae cupidi fuissetus*.

159. *aliquod*, as read by A, = *aliquot*. So Eun. 151, 539; Heaut. 752; Ph. 312, 832; so also *quod*=*quot*, Heaut. 916, 932; Ph. 327, 454, 705; Hec. 817; Ad. 92, 535, read also by A and the best MSS.: the distinction between the words was not clearly marked till Imperial times. Dz. holds that *d* should be read everywhere—but not so Corssen, Ausspr. 1, 193.

160. *audio*. 'Yes, yes, I understand': said impatiently.

161. Connected in construction with Antipho's last words.

162. *tibi*—*dolet*. For impers. use of *doleo* with dat. cf. Eun. 430 *dolet dictum imprudenti*, Ad. 272 and Plaut. Men. 2. 3. 84.

163. *amore abundas* illustrates the proper significance of the abl., 'the source whence'.

164. *certo*. So A. Bentl. cf. Plaut. Men. 2. 2. 38 *nam tu quidem hercle certo non sanu's satis*—later codd. *certe*.

166. *depicisci morte*. Abl. of instrument. Cf. Cic. ad Att. 9. 7. 3 *cum enim tot (pericula) impendeant, cur non honestissimo (periculo) depicisci velim?* Or, abl. of price; the usual rule that the price paid is in abl. and the real value in genitive will hardly hold: for we are met by such examples as *tanti*, *magni*, *quanti*, &c. Notice in one line in Juv. 7. 178 *balnea sescentis et pluris porticus*. On the other hand, if the moral value or price as conceived in the mind is to be in gen., how are we to account for *minimo*, *paululo*, &c.? See Heinrichs, de usu abl. apud Terentium, Elbingae, 1859. Roby, §§ 1186, 7, explains *tanti*, *magni*, *parui*, *plurimi*, *nihili*, &c. as locatives: but this does not account for *pluris*, *minoris*, *maioris*, *huius*, *unius assis*, &c. Cf. Charis. p. 109 (Keil), "*plure aut minore emptum antiqui dicebant: Cicero, 'plure uenit', et Lucilius 'plure foras uendunt', sed consuetudo 'pluris' et 'minoris', dicit.*" May the original use have been the locative, which afterwards, being misunderstood, or corrupted in form, parted off into gen. and abl.? Grammarians would of course make a distinction, whether it existed or not.

cetera. Bentl. *ceterum*, 'unum enim erat, non plura, quod coniceret'. Don. "'aut cetera' abundat, aut deest 'ut sit per cetera'."

168 sqq. Tr. 'to say nothing of the fact that you have won a girl without paying for her, of free birth, a gentlewoman; that

you possess, as you wished, a wife publicly acknowledged and of good repute: quite happy but for one thing, the want of a temper to bear that fortune with self-possession (or contentedly)'.
 Or, *palam* may, by removal of stop, be taken with *beatus*.

liberalem as opposed to Phaedria's music-girl, whose visits to the *ludus* were to give her some kind of education to enhance her value in the market.

170. *modeste*. Cf. Sall. Fragm. lib. 2 *modestus ad omnia alia nisi dominationem*. Don.

istaec. *Iste* with demonstrative affix *-ce* is declined like *hic*, except that *istud-c* contracts into *istuc*. Roby, §§ 374, 375. Nom. fem. *istace* is found, and nom. neut. *istoc*: but *ce* is never added to gen. plur.

172. *plerique omnes*. 'Nearly all'. A favourite expression in early Latin (cf. And. 55, Heaut. 830; Don. in And. l. c.). *Omnes* is added to strengthen and qualify *plerique*. Reisig (Vorl. über Lat. Spr. § 455) suggests an ellipse of *vel* wrongly. [Dz.]

ingenio. Supra, 70.

nostri nosmet paenitet. 'We are sorry for ourselves', i.e. we are discontented with our lot: for the sentiment, cf. Hor. Sat. 1, 1 opening lines, *Qui fit, Maecenas, ut nemo quam sibi sortem | seu ratio dederit, seu fors objecerit, illa | contentus vivat, &c.*

nostri. Roby, § 1350, regards these forms *nostri, uostri, &c.* as from *noster* not *nos*: Aul. Gell. 20. 6 has a long discussion *utrum siet rectius dicere habeo curam uostri an uostrum*. The personal pronoun seems the more proper form, like Greek ἐπιμελοῦμαι ὑμῶν. Among other passages, including this from Phorm., he quotes Afranius, *nescio qui nostri miseritur tandem deus*; Laberius in *Necyomanteia, nostri oblitus est*—and, in plur., Plaut. *Most. pars uostrorum*: to which may be added *Hec. 216 quo quisque pacto hic vitam uostrorum exigit*.

175. *retinere eam anne amittere*. This is the happy suggestion of Dz. Codd., *retinere, amare, amittere*. Bentl. 'quomodo amittere potuit quam nondum habuit?' and reads *retinere amare an mittere*. Bothe, Schmiede, Fleckeisen, &c., *retinere anorem an mittere*, which, as Dz. objects, does not retain the *amittere*, which all authorities have. Umpf. with Eugraphius, *retinere an uero amittere*.

176. *mihī stt*. If *ius* is not inserted (with A and Dz.) then *t* is long in *mihī*, which is not common in Plaut. and Ter.

Ritschl Trin. ed. 2 marks the form in index with a query. Later codd. (a) *mihi eius sit*: followed by Parry, Fleck., &c., who read *mittendi* for *amittendi*. (b) Guyetus and Bentl. *mihi ius sit*; so Umpf.

If *eius* be read, notice the purely substantival force of the gerund: and cf. term. in *-di* with fem. in Hec. 372: see Lucr. 5. 1225 *poenarum graue sit soluendi tempus adultum*.

178. *ipsus*. An old form, frequent in comedians. Neue, Lat. Form. 2. 145. Cf. *istus*, once in Plaut.

179. *rēperis*. So Dz. and Umpf., which makes the line a trochaic octonarius; Bentl. suggests *repereris*; Fleck. and Wagn. follow Lachmann's conjecture (on Lucr. 3. 1050) *reperies*.

180. *te independent mala*. This use of accus. is very rare. Cf. Roby, index, Vol. II. s.v. *accusative*. Cf. Lucil. ap. Fest. p. 161. 9 *quae res me independent* [Fest. *me*=*mihi*]. Other passages, as Lucr. 1. 326, and the parallel use of *accido*, *incido*, &c. (Plaut. Stich. 88), convey a purely physical meaning.

182. After this line, one is found in the codd., which is obviously foisted in from And. 208 *quae si non astu prouidentur, me aut erum pessum dabunt*. Don. makes no comment on the spurious verse.

184. *temporis punctum*. Exactly=Greek *στιγμή χρόνου*. Cf. Hor. Ep. 2. 2. 172 *puncto—mobilis horae*. So, 'on the prick of noon'. French, 'point du jour', &c.

ad hanc rem. 'Ad deliberandum quod ago'. Don.

186. *laterem lauem*. 'I should be washing a brick': this is the only instance of this prov. in Class. Latin. Cf. *πλυνθείς*, which Dz. suggests may have ended a line in Terence's Greek original. Cf. similar prov. Aristoph. Vesp. 280 *λίθον ἔψεις*, and Angl. 'to wash a blackamoor white'. 'Can the Ethiopian change his skin?' 'We wash a wall of loam,' Hooker, Sermon 2. 19.

187. *me excruciat animi*. A locative. Roby, §§ 1169, 1321, the gens. which are found are due (1) to Greek construction; (2) to false analogy. Cf. Ad. 610 *discrucior animi*, Eun. 274 *falsus animi*, Hec. 121 *incertus animi*, Plaut. Mil. Glor. 1063, Verg. G. 4. 491 *uictus animi*, &c.

188. *nam absque eo esset*. For the phrase, cf. Plaut. Menaech. 5. 7. 33 *nam absque ted esset, hodie nunquam—viverem*. Dziatzko notes that *absque* is used with abl. in Plaut. and Ter. only in hypothetical sentences without *si* and with imperf. conj., Hand Trs. 1. 69 sq.: see also Madv. § 442, and obs. 2.

The conjunction *si* would often be omitted in animated dialogue, as in English.

189. *uidere* = *providere*.

190. *aliquid conuasassem*, &c. 'I might have got some traps together and taken to my heels out of this at once', see textual note on the form *conuasassem*. The word is ἀπαξ λεγόμενον in Class. Lat. and is a mil. t. t. *colligere* or *conclamare uasa* = to strike camp. Cf. Plaut. Pseud. 1033 *cor conligatis uasis expectat meum*, &c. Cf. also Hor. Sat. 1. 1. 78 *seruos | Ne te compilent fugientes*.

protinam = *protinus*: used in old Latin. Roby § 526 classes it as a locative.

192. *qua insistam uiam?* a slight confusion of constr. for *qua uia*, or *quam uiam* [as in Eun. 294 *quam insistam uiam*].

195. *satis pro inperio*, &c. = *satis imperiose loqueris* 'You're pretty arbitrary, whoever you are'. For sentiment cf. inf. 405, and for phrase Liv. 3. 49 *pro inperio Valerius discedere lictores iubebat*.

197. *cedo*, &c. 'Come I adjure you what news?' vide supra 103, on verbal interjections.

198. *intellexti*. Cf. *dixti*. The letters *i, s* can be omitted in 2nd pers. sing. and plur. of indic. perf., conj. plup., and inf. perf. of those verbs whose perfects end in *-si -ssi* or *-xi*. This syncope is most common in the old dramatists—some such forms occur even in Cicero.

201. *Phanium*, the bride of Antipho.

203. *fortis fortuna adiuvat*. Cf. Menander apud Stobaeum τόλμη δικάει καὶ θεὸς συλλαμβάνει. The proverb is of frequent occurrence. Cic. quotes it de Fin. 3. 4; Tusc. Disp. 2. 4; Virg. Aen. 10. 285 *audentes fortuna iuuat*, and Butler Hudibras 1. 3. 395 'Fortune th' audacious doth *iuuare* | but lets the timidous miscarry'.

204. *non sum apud me*, 'I'm all abroad': a usage confined to comic dialogue. Cf. Andr. 408, 937; Hec. 707; Plaut. Mil. Gl. 1345, French 'je n'y suis pas'.

206. *non possum inmutarier*, 'I cannot change my nature', i.e. I cannot assume a confidence which I do not feel. For form in *-ier* vide supr. 92.

208. *quom causal* is constructed like *quom concessive*, supr. 22, note.

hoc nil est, *hoc* perhaps used contemptuously of Antipho

himself. Cf. Cic. Verr. *etsi hoc nescio quid nugatorem sciebam*, so τούτο, Aristoph. Eq. 854, Ran. 73.

ilicet=*ire licet*, as **scilicet**=*scire licet*. 'Tis all over'. Don. says 'semper ilicet finem rei significat, ut actum est: sic iudices de concilio dimittebantur, suprema dicta quum praeco pronunciasset ilicet, quod significat ire licet'. Cf. Eun. 55 *actumst, ilicet | Peristi*.

209. On masks, see note on 51.

210 sqq. Cf. Les Fourberies de Scapin, Act 1, sc. 4: 'Scapin. Allons! la mine résolue, la tête haute, les regards assurés. Octave. Comme cela? Scapin. Encore, un peu davantage. Octave. Ainsi? Scapin. Bon: imaginez-vous que je suis votre père qui arrive, et répondez moi fermement comme si c'était à lui-même'.

210. **satine**. Dz. gives these rules for affixing *-ne* or *-n*. I, after consonants, naturally *-ně*. II, after long vowels in (a) words of more than one syllable *-n*, (b) monosyllables either *-n* or *-ně*. III, after short vowels (a) before vowels, as a rule, *-ně*, (b) before consonants (a) when the word with the particle has the verse accent *-ně*, (β) otherwise *-n*. IV, after words in which, before *-ne*, *s* has fallen out, simple *n* (e.g. *ain*, *scin*, *censen*, *sanun*, *poterin*). *Satine* and *potine* are but apparent exceptions to IV, being formed from *sate -ne*, *pote -ne*.

212. **et uerbum uerbo, par pari**, &c. 'See that you answer him word for word, tit for tat'. Cf. fuller form, *par pro pari*, in Eun. 445.

213. **protelet**, 'drive you far afield'. Cf. Turpilius (Ribb. Com. Fr. p. 96) *patria protelatum esse saevitia patris*. See Lucr. 2. 531 *undique protelo plagarum continuato* [*protelo*, i.e. *tenore*; Don.]. It is also explained *tractus iumentorum sub iugo continuatus*.

219. **tu iam litis audies: ego plectar pendens**. 'You'll get a wiggling: I shall be strapped up and flogged'. There is a contrast of the master's and slave's fate as in Heaut. 356 *tibi erunt parata uerba, huic homini uerbera*. Slaves were sometimes hung up by the hands, with weights attached to their feet. Cf. infr. 250 and Eun. 1021. Floggings, wearing the *furca*, κνφωνισμός [And. 865 *quadrupedem constringito*], work in the country, banishment from the cook-shop and other city delights, were the usual punishments.

220. **fefellerit**. The tense is in agreement with that of the principal sentence, though the present might stand here as

in Heaut. 668 *nisi me animus fallit multum, haud multum a me aberit infortunium.* [Dz.]

223. *auffer mi 'oportet', 'away with your 'ought'.* Cf. Juv. 6. 170 *tolle tuum precor Hannibalem.*

quin—inpera. In this sense *quin* (Ribbeck Lat. Part. p. 14) is used (1) with indic., e.g. Heaut. 832 *quin accipis?* (2) with imper. (esp. in com.) And. 45 *quin tu uno uerbo dic.* Cic. pro Mil. 79 *quin sic attendite, iudices.*

225. **in re incipiunda.** The participle in *-dus* is virtually a pass. pres. 'at the beginning of the plan'. So, *ante conditam condendam urbem* (before process of building) Liv. pref. Vergil's *uoluentis mensibus* is a transl. of Homer's *περιπλομένων ἐνιαυτῶν.*

226. **uincibilem, 'telling', 'sure of success',** used in an active sense. So *placabilis* infr. 961 and Ad. 608, *tolerabilis* (?) Heaut. 205, *impetrabilis orator* Plaut. Most. 5. 2. 4, *genitabilis* Lucr. 1. 11 (see Munro), *mactabilis (=qui mactat)* Lucr. 6. 805, *penetrabile frigus* and *telum* Verg.; *dissociabilis* Hor.; *exitiabilis* Plaut., Cic., Liv., Tac.; *perniciabilis* Liv., Tac.; *reparabilis* Pers.; *illacrimabilis* (of Pluto) Hor.

227. **nunc ipsast opus ea.** *Opus* has a double constr. (a) with the abl., causal or instrumental; *opus* really=*a work*. The phrase is equivalent to *qua re fiet opus?* Cf. Germ. 'es ist ein Werk', (b) it appears as an indeclinable adjective, e.g. infr. 557 *quantum opus est argenti, loquere.* This use may possibly have arisen from the difficulty of judging in some passages whether it was accompanied by a nom. or abl., e.g. *iam hoc opus est:* see Heinrichs de usu Abl.

229. **in insidiis hic ero, 'will lie here in ambush'.** Cf. Plaut. Pseud. 959 *at ego hic in insidiis ero.* All the best MS. authority is for this reading: Bentley however reads *subsidiis* = in the reserves, i.e. as it were in the ranks of the *triarii*, who would advance only when the two front ranks wavered. This reading (which is forbidden by the scansion) would perhaps harmonize better with *subcenturiatus* in the next verse, which = one introduced to fill up the complement of a regiment, or to step into the place of a fallen soldier. Cf. Ribbeck, Com. Frag. p. 72, Caecilius 229 *nunc meae malitiae | Astutia [te] opus est subcenturiare*, i.e. come to the aid of, back up.

231. **tandem = wore, 'I wonder'.** Cic. Cat. (opening) *Quousque tandem abutere, Catilina, patientia nostra.*

232. **ac mitto inperium.** 'Nay, I waive the question of authority'; *mitto*, as often, = *omitto*. Later codd. have *age* for

ac: but *ac* corrected by Faernus from the Bembine and from the quotation by Cic. ad Att. 2. 19. See textual note.

234. *monitor*—*uix tandem*, *monitor*=*magistrum* supr. 72, and as *tandem* strictly='just so far', we may trans. 'well scarcely all that'. Geta perhaps glances at Phaedria or at the audience. [Parry trans. 'who prompted the whole affair. Gr. Scarcely that'. Or, *uix tandem*, sc. *mei meminit*, 'He remembers me at last'.]

237. *tactum*, 'without expostulation'.

238. *illud durum*, &c. 'That's a hard knot! Gr. I'll untie it: let me alone'.

241, &c. Cic. Tusc. 3. 14 quotes these verses and the analogous sentiment from Euripides (Dind. Poet. Scen. fr. 392):

ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινος μαθὼν
εἰς φροντίδας νοῦν συμφορὰς τ' ἐβαλλόμεν
φυγὰς τ' ἐμαντῶ προστιθεὶς πάτρας ἐμῆς
θανάτου τ' ἀώρου καὶ κακῶν ἄλλας ὁδοῦς,
ὣ' εἴ τι πάσχοιμι ὧν ἐδόξαζον φρενί
μή μοι νεωρὲς προσπεσὼν μᾶλλον δάκοι.

242. *aduorsam*, 'which meets them'.

243. '*pericla, damna, exilia; peregre rediens semper cogitet*,' so A, Faernus, &c. Bent. corrected by omitting *exilia* and inserting *secum* after *semper*, bringing the vs. into agreement with the best MSS. and Edd. of Cic. Tusc. 3. 14. 30.

pericla, the everyday speech of common writers uses contracted form only.

peregre rediens, 'coming from abroad', so Plaut. Stich. 585, id. Truc. 1. 2. 26, cf. Titinius 33. See Ribbeck Lat. Part. p. 2.

cogitet. Supply *quisque* from *omnis* in 241. With the whole passage, cf. Les Fourberies de Scapin, Act 2, sc. 8, 'que pour peu qu'un père de famille ait été absent de chez lui, il doit promener son esprit sur tous les fâcheux accidents que son retour peut rencontrer, se figurer sa maison brûlée, son argent dérobé, sa femme morte, son fils estropié, sa fille subornée, et ce qu'il trouve qui ne lui est point arrivé, l'imputer à bonne fortune', &c. Scapin employs the same parody, as Geta here.

246. *omne id deputare esse in lucro*. *Deputare* depends with a slight change of construction on *cogitet* or perhaps on *oportet*, 242. Cf. inf. 251, and for the sentiment Hor. Od. 1. 9. 14 *quem Fors dierum cunque dabit, lucro | Appone*. Cf. *putare* of adding up accounts. Ad. 208 *frustra egomet mecum has rationes puto*.

247 sq. Cf. the excellent parody by Syrus of Demea's words in Ad. 423 sq.

248. *meditata*. For deponent in passive sense, frequent in popular language, cf. inf. 305, Eun. 383 *despicatus*—and in the poets: in Hor. alone, *abominatus*, *detestatus*, *modulatus*, *metatus*, *interminatus*, &c.

249. *molendumst in pistrino*. *st* conjectured by Bent. Codd. *molendum esse* [A], and *usque*. Don. says "uitiosam locutionem seruili personae dedit Ter., nam integra esset, si diceret 'habendas compedes'; unde quidam non 'esse' sed 'usque' legunt". Tr. 'There will be grinding in the mill', a form of hard work dreaded by slaves. Cf. And. 199 *te in pistrinum, Daue, dedam usque ad necem*.

250. *opus ruri factundum*. Town slaves hated country work. Cf. Plaut. Most. 18 *Augebis ruri numerum, genus ferratile*. Horace (Sat. 2. 7. 118) threatens a refractory slave with *accedes opera agro nona Sabino*. But the slaves of Athenians would have to work on country estates and in mines: and although Terence is careful, as a general rule, to represent the more intimate relations which Greek life admitted between master and slave, yet occasionally, in detail, his allusions bear more strongly on Roman habits.

ruri. The genuine locative in *-i* (both Gk. and Lat.), so *domi, humi, animi, uiciniai (ae), ubi, ibi, illi (illic)*, &c.

252. *hominem adire*, 'quasi in praelium', Don. Verg. Aen. 5. 379 *audet adire uirum*. *Homo* has three principal usages in comedy, (1) almost = *is*: so very frequently, more than fifty times, in Terence; (2) = *ἀνὴρ*, e.g. Soph. Aj. 817 *ἀνδρὸς Ἐκροπος*—a title of respect like *monsieur votre fils*, cf. infr. 1005; (3) = *ἄδελφός*.

in principio. As a mil. term = 'in front line', this would harmonize well with *adire*; but the technical meaning is confined to the plural.

255. *saluom uenire*...The customary greeting to a friend returning from abroad was *saluom uenisse gaudeo*, or some variety of the phrase. Cf. Heaut. 407; Hec. 353; Eun. 976; Ad. 80; Phorm. 286, 610. The pronoun *te* can be inserted or omitted at will.

hoc refers to his last words.

259. *suscenses*. This is the spelling, not *succenses sexcenti*, &c.

262. *lenem illum*, &c. Dz. *aus dem milden Vater*. Notice contrast of *lenem* and *acerrimum* brought out by their position.

265. *unum quom noris omnis noris*. So A. Bentl. says, 'quanto gratius est haec simplicitas quam ista uarietis' viz.

of later codd. *cognoris*. Cf. And. 10 *qui utramvis recte norit ambas nouerit*.

266. See textual note.

267. *illest*. Sc. *in noxia*.

268. *inprudens*. 'Unwittingly'.

269. *cum illo haud stares*, 'You would not stand by him', = *pro illo stare* (Don.). Cf. forcible phrase in Liv. 26. 41 *cum dii prope ipsi cum Hannibale starent*. The more usual expression is *ab illo, ab illius parte*. So *hinc stas*, Plaut. Men. 799. Verg. Aen. 12. 565 *Iuppiter hac stat*.

270. *culpam in se admisierit*. Phaedria is about to plead that Antipho was forced into the marriage. *Admitto* looks to the moral liability, freely incurred, *committo* to the overt act. Tr. 'allowed himself in a fault'.

271. *rei—famae*. These refer to Phanium's fortune and character, and may be (1) genitives. Cf. Tac. Ann. 13. 46 *potestatis temperantior*. Tr. 'so that he was somewhat too indifferent to her fortune or reputation'. Cf. *supr.* 120 *indotatam atque ignobilem*; (2) datives. So Plaut. Rud. 1254 *linguae tempera*, and then *rei* and *famae* would best apply to Antipho himself.

272. *non causam dico* = *non recuso* (Don.), or, 'I do not plead for him; to prevent', &c.

273 sq. Cf. Les Fourberies de Scapin, Act 1, Sc. 6.

276, 7. *adimunt—addunt*. Sc. by their decisions. Cf. the Mosaic regulation, Lev. xix. 15, and the sentiment of Antiphanes, *καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς | τὸ μὲν γὰρ εἰλεος, τὸ δ' ἐπιτίμησιν φέρει*.

280. *tua iusta*, 'the rights of your case'. *Iusta* is made a substantive and has an attribute joined to it. See Roby, § 1063.

281. *functus—officium*. *Fungor* has an accus. in Terence, without exc. [but see Spengel on Ad. 603, Brix on Plaut. Trin. 1]. *Utor, fruor*, &c. both accus. and abl. (of the means), see Roby, § 1223. *liberalis*, 'gentle', *supra* 168. There is all the more plausibility in Phaedria's account, because Antipho was naturally timid; he says of himself, *non possum inmutarier*.

287. *bone custos*, &c. Ironically, as *uero* indicates. Cf. Verg. Aen. 4. 93, where Juno taunts Venus, *egregiam uero laudem et spolia ampla refertis, | tuque puerque tuus*.

columen. Cf. *mearum* | *grande decus columenque rerum*, Hor. Od. 2. 17. 4. On the form see Ritschl, Trin. proleg. p. lxiv.; the root is *CEL*—as in *celsus*. There is a technical meaning involved, as in *columella*, which = *servus maior domus*, as in the epitaph, *servos nec infidus domino neque inutilis cuiquam!* | *Lucili columella hic situs Metrophanes*. [Lucil. xxxi. 2.]

292, 3. **seruom hominem sqq.** For the form cf. Plant. Mil. Gl. 563; Epid. 1. 1. 58; And. 755, *mulier meretrix*; Sall. Jug. 12 *mulieris ancillae*. Slaves were not allowed at Athens to give evidence except under torture, nor to come forward as *συνήγοροι*. Meier and Schömann, Att. Proc. pp. 667 sqq. At Rome it was illegal for slaves to give evidence at all against their masters, except in cases of incest or adultery—*de seruis nulla quaestio est in dominum nisi de incestu, ut fuit in Clodium*, Cic. pro Mil. 22. 59.

dictio. Verbal substantives in *-io* have as a rule in Plant. the cases of the verb from which they come, e.g. Plant. Cura. 626 *quid tibi istum tactio*—cf. the double constr. at Eun. 671, *quid huc tibi reditio*? uestis *quid mutatio*? Roby, § 1400.

294. **do.** This is Fleckeisen's conjecture for *addo* [A] which will not scan; Lachmann Comm. in Lucr. p. 81. Other codd. *adde*.

296. The law is mentioned above, 125. See Dict. Antiq. s. v. *Epiclerus*.

301. **faenore.** Root *FE*—cf. *fui, fero, secundus, felix, &c.* See M. Varro ap. Aul. Gell. 16. 12. 7, *Faenus dictum est a fetu et quasi a fetura quadam pecuniae parientis atque incrementis. Idcirco et M. Catonem et ceteros aetatis eius 'feneratorum' sine a litera pronuntiasse tradit, sicuti 'fetus' ipse et 'fecunditas' appellata*. He ridicules an absurd derivation from *φαεινέρωσιν ἀπὸ τοῦ φαίνεσθαι ἐπὶ τὸ χρηστότερον*. Cf. Non. 54. 5; Fest. 86. 94.

302. **siquidem quisquam crederet | te uiuo.** At Rome young men under twenty-five years of age were placed under a *curator* for protection against fraud. Any one under that age who contracted a debt was not liable, nor could the creditor get any satisfaction: the law is said to be of Greek origin. See Plant. Rud. 1382; *Pseudulus*, 303 *lex quinauicenaria*; Tac. Ann. 11. 13; Suet. Vesp. 11.

305. **nil suave meritumst.** 'No gentle treatment is deserved'. For the passive use we have justification in Liv. 8. 7 *ignarus laus in poena merita esset*. Cf. note on *meditata*, 248.

Bentl. alters to *nil suave meritast*, applying it to Phanium; Goveanus to *meritu'st*. Cf. infr. 1014, where A has *meritum*, not *meritam*. Another interpretation is that of Don., *nihil mihi mercedis suave est ut ego illam cum illo nuptam feram: suave meritum enim suavem mercedem significat*. Then trans. 'Nothing that I could get would content me if I allowed this marriage'. Cf. Plaut. Poenul. 1. 3 *ut non ego te hodie emittam manu, non meream quantum aquae in mari neque nubis quantum, &c.* Men. 1. 3. 34 *neque hodie ut te perdam, meream deum divitias mihi*. Cic. de nat. deor. 1. 24 *quid mereas ut Epicureus esse desinas?*

307. *nēmpē*. At Plaut. Trin. 327, three of Ritschl's odd. write it *nepe*.

patronum. Perhaps = 'advocate'; a *προστατής*, whom a stranger at Athens would require to represent him or her in a law court.

308. *fazo*. This old future is formed by adding *-so* to the present stem; e.g. *leuo*, *leua-so* (which when spelt *-sso* is due to wrong analogy as though it were like contr. of *leuasse* from *leuavisse*); *ago*—*azo*; *facio* (*i* omitted) *fazo*. See Peile, p. 318 n., whose arguments on the other side are very weighty. Then it corresponds exactly with Gk. fut. λύσω, πρῶξω, τύψω. See also Madv. § 115 f; Roby, § 1486. Brix on Plaut. Capt. 168; Trin. 121. If *fazo* is to be taken as a fut. perf. = *fecero*, we may compare for construction 426, 681, 882; Ad. 127 *si pergis abiero*; Hor. Epod. 15. 24 *ego uicissim risero*. For the mood *fazo*—*aderit*, see Roby, § 1605, 'In Plaut. and Ter. *fazo* is frequently used with an indic. fut. logically, not grammatically, dependent'.

310. *Pamphilam*. Phaedria's mistress.

311. *penatis*—*salutatam*. Greeting to the household gods was the first duty of a pious Roman. Cf. Plaut. Stich. 534.

314. *ut ne* = simple *ne*. Cf. Hec. 595; Eun. 439; Heaut. 269; infra, 415.

ACT III.

315. Cf. the beginning of Demipho's speech, supr. 231 sq.

317. *oppido*, 'extremely so'. Festus, p. 184 '*oppido ualde multum; ortum est autem hoc uerbum ex sermone inter se congratulantium quantum quisque frugum faceret, utque multitudo*

significaretur saepe respondebatur 'quantum uel oppido satis esset'. Hinc in consuetudinem uenit ut diceretur oppido pro ualde multum. It was already obsolete in Quintilian's time, 'oppido sunt usi paulisper tempore nostro superiores', 8. 3. 25. In usage it is chiefly confined to colloquial language, but in Liv. and Cic. (not orations). It prob.= 'on the plain', with which cf. *plane*. Ribbeck (p. 44) explains it as *ob pedom*. Roby, § 511. 1, and note on *infr.* 347 *postilla*. Roby, l. c., compares ἐπιπέδω, which does not occur in Liddell and Scott.

summa rerum redit. Plaut. Truc. 1. 3. 46 *Quam penes amantium summa summarum redit.*

- × 318. *intristi*, &c. 'This mess is of your mixing; yourself must eat it all' [= 'As you make your bed so you must lie']. Cf. Anson. *Idyll.* 6 *tibi quod intristi exedendumst: sic uetus uerbum iubet.* The allusion is to the mixing of a salad or mess eaten by rustics, of meal, garlic, grated (*intrit-*) cheese, &c. Phaedr. 1. 26. 7 *intrito Plenam lagenam posuit.*

319. *eccerō*. In Ter. here only; six times in Plaut. Paul. ex Fest. 78 *eccere iuris iurandi est, ac si dicatur per Cererem, ut ecaster edepol. Alii eccere pro ecce positum accipiunt.* Ribbeck [Lat. Part. pp. 43 sq.] derives it from *ecce-rem*, with loss of final *m*. Cf. note on *infr.* 347. Donaldson Varron. x. *aedem Cereris.*

320. *quid si reddet*. 'What if he shall answer?' Geta is conjecturing the line of conduct which Dem. is likely to adopt. His words and those of Phormio do not answer each other.

subueni, 'come to the rescue'. Military term. See note on 229.

323. *deriuem*, 'turn aside on to myself the current of the old man's rage'; t. t. for diverting the course of a stream. Cf. peculiar use, Lucr. 2. 365 *deriuare animum*: orig. fig. in Hor. *Od.* 3. 6. 19 *quo fonte deriuata caedes.*

324. *amicus*. 'Nom. pro Voc. posuit', Don. With *amicus*'s of edd. cf. 1046 *Mulier sapiens es.* Andr. 702 *forti's.*

325. *in neruom*, 'end in the stocks': 'quia saepe in neruom coniciebantur ex aliquo maleficio in carcerem missi', Don. Cf. *infr.* 695 *Nostra causa scilicet in neruom potius ibit.* The *neruos* was used for fastening both feet and neck. Cf. Plaut. *Rud.* 872. Pl. As. 550 *stimulos laminas crucesque compedisque Neruos catenas carceres numellas pedicas boias*, cf. 9 *supra*. Its history is analogous to that of *robur*.

326. *periculum*, 'trial', *πειραν*. Cf. *peri-tus*, *im-peri-tus*, *ex-peri-ri* from an old verb *perire*. With which cf. Gk. *πειρά-ω*, *πειρά-ω*, κ.τ.λ. Corssen Kr. B. p. 346; Curtius Gk. Etym. 1. 356; Peile, p. 112.

pedum, specified because of the *neruos* of v. 325.

327. *deuerberasse*. With this exaggerated boast cf. *supr.* 47 note.

328. *hospites*, 'foreigners'. Both *hospes* and *hostis* orig. meant 'stranger'; then the words differentiated. We should have expected *tum h. tum ciuis*? The awkwardness and weakness of the vs. combined render it very suspicious. Interpretations for *quo m.*, &c. are (1) 'The better I know them the oftener I harm them'; (2) 'The better I know my way the oftener I tread it', referring to v. 326.

329. *enumquam*. 'En uim habet indignationis'. Don. to *infr.* 348. Ribbeck, Lat. Part. p. 34. 'Come now, have you ever heard of a suit being laid against me for assault', *supr.* 127. Cf. Menander in *Misogyno*, *δμῶνυμ σοι τὸν ἥλιον, ἢ μὴν ποιήσῃ σοι γραφὴν κακώσεως*. *Dica* is more suitable here than *γραφὴ*, as it = 'private suit'.

330 sqq. "ΠΗ. Because we do not spread nets for hawks and kites that do us harm; the net is for the harmless birds. The fact is, pigeons may be plucked—hawks and kites mock our pains. Various dangers beset people who can be pilfered—I am known to have nothing. You will say: 'They will get a writ of habeas corpus'. They would rather not keep a large eater; and I certainly think they are right to decline requiring a bad turn with a signal favour.

ΓΗ. Antipho can never repay his obligation to you.

ΠΗ. On the contrary, a man can never quite repay his patron. Think of your coming empty-handed, perfumed and fresh from the bath, with your mind at ease, while *he* is devoured with care and expense, all for your gratification. He snarls, you can smile;—the wine is to come to you first—you are to sit down first—a puzzling banquet is served, etc." [Translated by Prof. Jebb.]

330, 1. *tennitur*. So all modern edd. But is it safe to go against all odd. with one grammarian who recognises the MS. reading? Cf. Plaut. Mil. 1407 *dispennite—distennite*. No doubt *-nn-* represents the *pronunciation* of the word.

332. *illis—illis*, referring to different people, are very awkward. Bentley's *istis* would be an improvement.

Opera iuditur. See Brix, Plaut. Capt. 341 note.

333. 'Others from whom something can be pilfered are *in*

danger from different quarters'. Cf. Juv. 10. 22 *Cantabit uacuus coram latrone uiator*.

334. *d. ducent d. d.* Note the forcible alliteration, as at 347. The condemned debtor was assigned to his creditor as a slave if no one would release him; such a man was styled *addictus* as opposed to *nerus* when the man gave his services voluntarily to liquidate the debt.

338. *regi*, supr. 70 note.

339. *asymbolum*. [Best MSS. here and Andr. 89, Eun. 540 have *y* not *u*. Greek *υ* went into Latin *y* (e.g. Myrrina, Myconius, Glycerium; Chrysis, Syra, Pyrrus, Byrria, &c. in Ter.); *u* (e.g. Simulus); *o* (Storax = Στύραξ). That *u* was not necessarily the older form is shewn by a comparison of *Pyrrhus* (so Eun. 783 A) with *Burrus*.] 'To think of your coming without paying your share'. *symbola* (συμβάλλω), see Andr. 88 *symbolam Dedit, cenauit*. Eun. 540 *ut de symbolis essemus*. Liddell and Scott, s. vv. *δύμβολος, ἔρανος*. These vv. are said to be a reminiscence of Enn. Sat. 6 *Quippe sine cura laetus lautus quom aduenis Infertis malis et expedito brachchio Alacer celsus lupino exspectans inpetu Mox dum alterius abligurias bona: quid Censes dominis esse animi? pro diuom fidem! Ille tristis cibum dum seruat, tu ridens uoras*.

balinets = Greek *βαλανεῖον* restored by Umpfenbach from A¹.

340. *ille*, the patron.

341. *ringitur*. 'He snarls': 'ringi est stomachari taciturnum; est enim translatio a canibus latraturis', Don. Hor. Ep. 2.2. 128, where Or. quotes Cic. ad Att. 4. 5. 2 *Ei subringentur qui uillam me moleste ferunt habere*.

342. *dubia*, 'puzzling', Pacuv. 307 *O multimodis uarium et dubium—diem*. Hor. Sat. 2. 2. 76 *Vides ut pallidus omnis Cena desurgat dubia*. French 'un ambigu' [Stallb.], 'un embarras de richesses'.

345. *praesentem deum*. Men. 'Αλ. 8 τὸ γὰρ τρέφω με τοῦτ' ἐγὼ κρίνω θεόν. Verg. Ecl. 1. 41; Georg. 2. 127; Aen. 12. 152. The idea in *praesens* is that the god comes as soon as called. Ps. xli. 1 God is...a very present help in trouble.

346. *senex* to be thus scanned and not *s'nez* as has been suggested. See introductory note on metres and Peile, p. 323.

cottlost, one of the many military mets., = 'shock'. Cf. French proverb 'Ce n'est que le premier pas qui coûte'.

347. *postilla*, like *postea*, *postideā*, *posthac*, *interea*, *praeterea*, *praeterhac*, probably originally ablatives, cf. Neue 2. 493;

Ritschl op. 2. 270. [Or they may represent *post illa(m) rem*: the final nasal being pronounced very faintly. Don. ad Ter. Ad. 207 'm littera est nimium pressae vocis ac paene nullius'. In early times the Romans pronounced *m* final so little that many doubted whether to write it or not; and in inscriptions of B. C. 200 it is oftener om. than written. But after this date until third century A. D. it was always written as well as pronounced, except when irrevocably lost. Compare *amo* (= *amami*) with *amem, inquam, sum*. In the scribbling on walls of Pompeii it is usually wanting, e. g. *tota = totam*.]

Iudas. *Ludo* used of a sham fight Tibull. 1. 4. 51 *si uolet arma, leui temptabis ludere dextra*. Cic. de Or. 2. 84 *Sed uideant quid uelint: ad ludendumne an ad pugandum arma sint sumpturi*. So our 'play' = fencing, e. g. Hamlet 5. 2.

351. *pro deum*, 'ἑλλειψις deest fidem', Don. Cp. Andr. 237, 246; Eun. 943; Heaut. 61; Hec. 198; Ad. 746. Infr. 1008 *pro* is used with the vocative, *pro di immortalis*.

356. The vs. om. in Cod. Regius is condemned by Bentl. The impudent Phormio had forgotten to post himself even in the main points of his story. Stilpo was, as we see later on, the name assumed in Lemnos by Chremes. A few vs. below (389) he gets Geta to prompt him.

357. Menand. 'Ἀδελφ. ἔργον εὐρεῖν συγγενῆ
πένητός ἐστιν οὐδὲ εἰς γὰρ ὁμολογεῖ
αὐτῷ προσήκειν τὸν βοηθείας τινὸς
δεόμενον· αἰτεῖσθαι γὰρ ἅμα τι προσδοκῆ.

Pl. Stich. 522 *res amicos inuenit*.

ignoratur, 'is ignored'. In this sense *ignoro* is used by Pl. Amph. 1047 *quem omnes mortales ignorant et ludificant ut lubet*.

358. Parry reads here *neglig*-w. BF^s against ACDEF¹GP, in 361 *succ*- with BE against ACDGFP.

359. Geta pretends to be zealous for his master's reputation; so Scapin in Les Fourberies de S. Act 3, sc. 2.

insimulabis, used both of true and false accusations: for genitive cf. constr. of *accuso, damno, &c.*

360. *ultra* 'actually', connected with *ultra, uls, ollus, ulterior, ultimus* (Corss. Kr. B. p. 301), has the force here, 'does he accuse me when I should rather accuse him?' Andr. 100 *Chremes ultra ad me uenit*. = Chremes actually came to me.

862. *grandior*, i. e. too old for Antipho to be acquainted with him.

363. *quoi in opere.* *Opus* used of field-work Eun. 220; Heant. 72, 73, 142; Adolph. 518. [Cas. illustrates *opera*= manual labour by Cic. Off. 1. 42. 150 *illiberales autem et sordidi quaestus mercenariorum quorum opera non quorum artes emuntur.*]

uita=*uictus*, livelihood.

ruri, Paul. Fest, "*Ruri esse non rure dicendum testis est Terent. in Ph., cum ait 'ruri se continebat'.*" Supr. 91.

365 sq. 'Often at different times (*interea*) the old man used to tell me that this relation of his was neglecting him: yet what a noble man it was! The very best in conduct of life I ever knew'. *Viderim*, perhaps conjunctive because a *class* of men is implied.

367. *at quem uirum!* Eun. 590 *at quem deum.*

368. *nideas te atque illum ut narras.* Bent. proposed to rewrite the vs. *uidisti nullum ut narras*, which simplifies the passage. As it stands, expl. (1) = *haec quae de te et illo narras, tibi sint curae; quid ad nos?* Geta says impatiently—'Oh! you see to this story about you and him'. (2) Make the words depend closely on *uiderim* in preceding line: Phormio has been saying what an excellent man Stilpo was; Geta comments 'Oh! you may see yourself in the same light as him, according to your story,' i.e. you are alike, '*Arcades ambo*'.

narro=*gnari-go.* Peile, pp. 117, 371.

i in malam crucem=*ὄλλ' ἔρρ' ἐς κόρακας.* Plaut. Rud. 175, 6, *surrexit: horsum si capessit, salua rest: sed dextrouorsum auorsa it in malam crucem.*

370. *inimicitia, ἐχθρα:* here little more than 'quarrel'.

371. *quam* refers to *hanc* (Phanium) in preceding vs.

373. '*tandem et uersui officit et sententiae*'. Bentl. Wagner defends *tandem* in spite of its weakness.

carcer, 'jail-bird'. Don. quotes fr. Lucil. *carcer uix carcere dignus. Cruz, patibulum, prostibulum* also used as terms of abuse. The *carcere* of later MSS. shows how hard copyists found the word.

374. *extortor*—*contortor.* Note the play on words. Casaub. compares the Aristophanic words *στρεψοδικεῖν, στρεψοδικοπανουργία* (Nub. 434; Aves 1468).

377. *hodie* omitted in many MSS. because not understood. Cf. Plaut. Pers. 218 *Numquam ecastor hodie scibis.* The word is usual in conversational language. See Conington on Verg. Ecl. 3. 49.

378. *adulescens*: Phormio was not what we should style a young man, but *adul.* is a very variable term, extending from the age of puberty to 30 or even 40. Contrast Varro in Censor. 14 *secundo [gradu] ad tricesimum annum ab adulescendo sic nominatus* with Cic. Phil. 2. 118 *defendi rempublicam adulescens* [alluding to B. C. 63 when he was over 40].

bona uenia, 'with your good pleasure'.

381. *qui*, 'in what way'.

382. '*expiscari* est diligentissime quaerere ubinam pisces lateant.' Don.; = 'fish for'. Cic. ad Div. 9. 19. 1 *Nescis me ab illo omnia expiscatum.*

proinde quasi, 'just as if'.

ita. For omission of verb cf. 418, 612. Brix on Pl. Capt. 259.

384. *sobrinum*. 'What! not know your second cousin?' *consobrini*, children of mother's sister; *sobrini*, children of *consobrini*, i.e. second-cousins. [? = *sororini*, sister's children, Koby, § 839.]

enicas [*e, nec*]. 'You're killing me'; *infr.* 515 *optundes.*

385. *nomen?* See *supr.* 356.

maxime, 'certainly'.

387. *subice*, 'prompt me'. [The old spelling was *subiice*; but the Romans disliked the concurrence of the *ii*, and spelt such words either *proiēcere* or omitted the consonant *i*. See 18n. Peile, pp. 310, 311; Munro on Lucr. 2. 951.]

389. *-nē* inserted after *ego* by later codd. is one of many such interpolations. In dialogue the mere tone of the voice would suffice to mark the question.

atque adeo quid mea. 'And even so what is that to me?'

391. *noram*. Ritschl Tr.² 952, 957 denies that *noris, nosse* are allowable in Plautus. Here however all Umpf.'s codd. exc. DG read the shorter form. Cf. Peile, pp. 331, 355.

393. *rem decem t.* 'A property of ten talents'. A talent was worth over £240.

394. *malfaciant*. Lachm. (Comm. p. 129) scans *Di tibi malé-* and at Andr. 52 *Libérius uiuendi, &c.*, which Wagner writes *librius uiuendi, &c.*

395. *auo—atavo*. Direct lineal descent (*ἐκγονος*) would of course be the highest claim to an inheritance.

esses proferens = *proferres*. This construction, though found in such writers as Sophocles [e.g. Ai. 588 μή προδοῦς ἡμᾶς γένει],

is usual rather in the analytic stage of language. Cf. Andr. 501 *ut sis sciens = ut scias*.

397. *face*. This longer form is usual in Pl. and Ter., especially in compounds, except those of *fero*. *Edice, adduce, effice*. At Pl. Tr. 174 A alone has *fac*; ib. 1008 *fac libri*; *face*, Faber.

398. *cedo*. In conversation a query is often put logically but not grammatically dependent on another verb or sentence, e. g. on such expletives as *dic mihi, uide, cedo, &c.* So, often in Plautus and Terence when later writers would make the query dependent and use the subjunctive. Cf. our 'Tell me, where are you?' Roby, §§ 1761, 1605, 1607. [-do, future imperative; pl. *cette = cedite* found only in early scenic poets.]

399. *quibus me oportuit*. For omission of inf. see supr. 383 *Ego me nego*; 447 *Cratinum censeo*.

405. *solus regnas*. Ad. 175 *regnumne Aeschine hic tu possides?* The title βασιλεύς at Athens was almost as distasteful, though for a different reason, as that of *rex* at Rome, and was preserved only in *δρχων βασιλεύς*, with which cf. *rex sacrificulus*.

406. *apiscter*. Heaut. 693 *Deorum uitam apti sumus*, where also the majority of MSS. read the compound verb.

For the law at Athens on this point cf. Demosth. in Lept. p. 502 (ed. Reiske) *οι νόμοι δε ουκ εωσι δις προς τον αυτον υπερ των αυτων ουτε δικας ουτε ευθυνας ουτε διαδικασιαν ουτ' αλλο τοιουτον ουδεν ειναι*. C. Timoc. p. 717 *ο μεν (νόμος) γε ουκ εφ' περι ων αν απαξ γνφ το δικαστηριον παλιν χρηματιζειν*. Plato Crito 50b.

409. Dziatzko compares Eun. 116 sq. (*Mater*) *coepit—docere—, ita uti si esset filia*.

410. *dare*. Note the active when we should have expected *dari*. There is an anacoluthon: the apodosis of the sentence ought to have consisted of some such word as *dabo*.

dotis. For dowry see supr. 125, 297.

411. *homo suavis*. Ironical, 'the pleasant gentleman'. Plato Gorg. 491 ε ως ηδδς ελ.

413. *meretricem—abusus sis*. For construction cf. Andr. 5 *operam abutitur*. Heaut. 133 *ad haec utenda*. Ad. 815 *mea, quae praeter spem euenere, utantur sine*.

415. *ut nequid*. See supr. 314.

ciuis, here Feminine. ['Prof. Curtius would derive also *ciuis* from the simpler root-form \sqrt{ci} . *Ciuitas* did not neces-

sarily imply to a Roman residence in any one large town', &c. Peile, p. 104.]

418. **ohé**, an interjection of deprecation. Cf. Ad. 769; Hor. S. 1. 5. 12. [Shuckburgh on Heaut. 879.]

419. **actum aiant ne agas**. Cf. Ad. 232, Cic. de Am. 22 *praeposteris enim utimur consiliis, acta agimus, quod uetamur uetere proverbio*. The met. is forensic, of an attempt to rescind a judgment. [Usu. constr. *ne egeris*. Publ. Sch. L. G. § 94, p. 340.]

420. **donec perfecero**. Madv. § 360 says the indic. is used when action has already begun, the subjunctive when the action has not begun or when design is to be expressed. Verg. Aen. 2. 719 *donec me flumine uiuo Abluero*.

modo gives force and impatience to the imperative. Eun. 65. Wagner there notes that the phrase *sine modo* usually threatens.

421. **técum nil rei nobis** corresponds to the Greek *τί ἐμοί καί σοι*;

423. **aetas**, 'time of life'. Juv. 7. 33 *sed defluit aetas Casidis et pelagi patiens*.

426. **tu tē idem melius feceris**. *Te* is probably the abl. of the means rather than the acc. 'You had better do the same with yourself', i.e. leave your house rather than expel your son. Cf. supr. 137 *Quid te futurumst*. *Idem* may be masc. but is probably neuter: for the tense of *feceris* see note on 308.

427. **aduorsum** often stands after its case. Cf. Plaut. Aul. 682. Titin. fr. 65 *nam quid ego feci ted aduorsum*.

infelix. Cf. Liv. 1. 26 *infelici arbori suspendito*. The epithet applied (1) to the barrenness of the tree which was used as a cross; (2) to the ill-character of such a tree, Gal. iii. 14, *ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου*; (3) to the class of men likely to hang thereon.

433. **concordabis cum illa**, ἀπαξ λεγ. of persons.

435. **hoc age**, a sacrificial formula, often employed to call attention to the business in hand. Lucr. 1. 41 [where see Munro's note] uses *hoc agere* of writing poetry, so Juv. 7. 20 *Hoc agit*; 48 *Nos tamen hoc agimus*. Cf. Seneca de Clem. 1. 12. 2 *Exterrito senatu 'hoc agamus' inquit [Sulla] 'P. C. seditiosi pauculi meo iussu occiduntur'*.

Act 3, Sc. 3. The quiet humour of this scene is distinctively Terentian: Plautus would have worked it up to a much more comic pitch.

443. in conspectum, supr. 261: elsewhere *ante oculos*, Eun. 623, 794.

447. quid ago? 'What am I to do?' Cf. for the tense and mood Heaut. 343.

ego? Cratinum. This is livelier and better than the old reading *ego Cratinum censeo*.

Cratinum censeo, sc. *potius dicturum*. Cf. supr. 399 note. Bentley's conj. *Cratinus, censeo* destroys one difficulty to create a greater.

450. te absente. This might disannul the marriage, no son being allowed to marry without his father's consent.

451. restitui in integrum, 'be placed on a fresh footing'. See Cic. in Verr. 5, 6, who instances such a proceeding as a sign of decay: *Perditae ciuitates desperatis iam omnibus rebus hos solent exitus exitiales habere, ut damnati in integrum restituantur—res iudicatae rescindantur*. Cf. Quintil. Declam. 373 *Iudicia tamen iudiciis rescindi non posse* (Stallb.). See infr. 455; Greek modes of thought being throughout referred to, we must also bear in mind *παρανόμων γραφή*.

453. sedulo, 'in a business-like way'. Roby, Vol. I. p. 330, derives it from *se* (i.e. *sine*) *dolo*.

454. Cf. Hor. Sat. 2. 1. 27 *quot capitum uiuunt totidem studiorum* | *Milia*; Pers. Sat. 5. 53; Cic. de Fin. 1. 5. 15. See Madv. § 479 a.

457. amplius deliberandum censeo. Cf. the legal term *ampliatio*, which referred to the adjournment of a trial when the *iudices* had given sentence *N. L.* [i.e. *Non Liquet*] on their tablets.

462. quoad, supr. 148. Cf. supr. 514 *dies quam ad*.

465. multimodis. Andr. 939 [where all MSS. but A *multis modis*]; Heaut. 320 [as here, due to Faernus].

cum istoc animo, for *cum* with abl. of quality cf. Andr. 940 *dignus es cum tua religione odio*. Ad. 500. Plaut. Rud. 1303 *di te ament cum inraso capite*.

467. For the sentiment Don. quotes the fable of Aesop 'Auis cassita' discussed in Aul. Gell. 2. 29.

468. ut ut, see Roby § 1697.

469. nequid—*poteretur* orig. reading of A: *potiretur* is unmetrical; infr. 830 *potior* has an abl. *curavi propria ut*

Phaedria poteretur, with gen. Plaut. Capt. 92 *potitus hostium = in potestatem hostium uenire*. Consult Gronov. Plaut. Lect. p. 66.

tuam may be used objectively = her faith in you. This is common in Gk. *σὸς πόθος = desiderium tui*. Cf. Aesch. Eum. 940 *σαί λῑταί*, ed. Drake, where see passages quoted.

470. *spes opesque*. Often joined, e.g. Plaut. Capt. 517. *Nunc spes opes auxiliaque a me segregant*.

471. *et quidem*. Parry says that the best authorities agree in reading *equidem* for *et quidem*, whereas the contrary is true. But it is found after Ter. 's time with other persons than the first. *Absentem—qui abieris* 'for running away'—tautological, but see n. on 15.

474. *numquid patri subolet*, 'does my father smell a rat?' Cf. Heaut. 899 where it is of 3rd conj. [Dz.] Ad. 396, 7 *aut non sex totis mensibus—Prius olfecissem quam ille quicquam coeperit*. *Subolet* is found only in comedians and in impersonal form.

475. *nisi Phaedria, &c.* We should rather have expected *nisi quod*, but *nisi* almost = *sed*. Cf. And. 663 and Sallust (Jug. 23) *plura de Iugurtha scribere dehortatur fortuna mea: nisi tamen intellego*.

476. *praebuit*, notice omission of *se*. Cf. Cic. Fam. 5. 18 | *Te colligas uirumque praebeas*.

ut aliis. For the omission of the preposition cf. supr. 171 *cum eo lenone quo mihist*.

477. *confutauit uerbis, &c.* 'He talked to the old man and damped the violence of his rage', this brings out the strict meaning of *confutauit*, which is conn. with *futis* [\sqrt{FV} , Peile p. 358] a water pitcher, cf. *futtilis, effuttire* (infra 746). Wagner on Heaut. 949 gives a somewhat different account.

478. *quod* according to Wagn. on Eun. 215 = *quoad*: but it may equally well be an adverbial acc. of *qui*. Heaut. 416 *quod potero adiutabo senem*.

481. *de*, cf. Plaut. Bacch. 1038 *Fecisse dicas de mea sententia*.

482. *metuist = metus* (gen.), cf. Heaut. 287 *eius anuis causa*. Faernus says 'uenustius uidetur quantum metus quod quantum metus est in libro Bembino'. The sentiment is in Apollodorus, according to Don. 'non optat saluom patruom uenire secundum Apollodorum et ostendit non congruere salutem eius cum commodo suo'.

484. **palaestra** (πάλη), 'his play-ground', i.e. his mistress' house: used in this sense Plaut. Bacch. 66 *adulescens homo Penetrare huius modi in palaestram, ubi damnis desudascitur? Vbi pro disco damnum capiam, pro cursura dedecus.*

485. With this scene with Dorio cf. Les Fourberies de Scapin, Act 2, sc. 6 where the rascal Carle comes in to say that Léandre must find in two hours the sum necessary to redeem his ladylove from the gipsies.

489. **triduum**, Peile, p. 122.

490. **mirabar si adferres.** Cf. And. 175 *mirabar hoc si sic abiret.*

491. **suo suat capiti.** Guyet says 'hoc non est uersus sed monstrum, ab indocto atque impudente interpolatore intrusum', but he has the same kind of comment on 502 sqq. and 508. Tr. 'I am afraid our pander is patching up some scheme for his own interest'. This interp. seems more natural than the usually accepted one that *suat* = *suat dolos*, which is no doubt based on the phrase *consuti doli* (Plaut. Pseud. 540) and the word *sutela* (Plaut. Capt. 692). Cf. also δόλους καὶ μῆτιν ὑφαίνειν (Hom.), καταρράπτειν μόρον (Aesch. Eum. 26). Then tr. 'I fear our pander is devising some mischief. Gr. For his own head? I fear so too'. But why should they *fear* such a thing? Bentley's *fuat* (=on his own head be it), without authority, and improbable.

492. **hariolare**, 'you talk gibberish', prob. connected with *hara* a pen for cattle intended for sacrifice, or *haruga*, *aruiga*, the victim itself, infr. 708. Others suggest *fari* and cf. *uaticinor*. Cf. in laws of XII. tables *ni testimonium fariatur improbus intestabilisque* and *ne-farius*, Wordsworth p. 511. Force of word is well brought out in Cic. Att. 8. 11. 3 *non hariolans ut illa cui nemo credidit.*

495. **cantilenam eandem canis**, 'you sing the same old song'. There was a Gk. proverb τὸ πρὸ ἄδεις ἄσμα. Cf. Soph. Ai. 292 *del ὑμνούμενα.*

499. **impudentem.** Bent. reads *inprudentem*, because *impudens* would be too strong a word for Dorio to use to a freeman: just as he conjectures *inprudencia* Hec. 213.

500. **ut phaleratis, &c.** *Phalerae* (from Gk. φάλαρα, Peile p. 282) ornaments for show worn on the breast by soldiers, and by horses on the forehead and breast—in trop. sense *ad populium phaleras* Pers. Sat. 3. 30.

ducas has a double meaning. Tr. 'are you so inconsiderate and impudent as to believe that you can lead me by the nose

with your fine speeches, or lead my girl home for nothing?' *ductes*, with the notion conveyed by phrase *ducere uxorem*, means 'to take as a concubine'. So freq. in Plaut. e.g. *Asin.* 164, *Men.* 4. 3. 20. *Ducto* also = 'lead by the nose' in *Pl. Mil. Glor.* 93.

502, 3. *neque* is the reading of the MSS. 'To think that this trouble did not come in my way when A. was possessed by a passion of his own' (*alia quam mea*). *Phaedria* feels that A. might have had more sympathy if he had not already got his wish and been married to *Phanium*.

2nd. Another interpretation which makes *alia* = *alia leui non hac de nuptiis quae est grauissima* is inconsistent with the facts.

3rd. *Stallbaum* joins *neque* closely with *alia* = *eadem*. The rendering of *Wagner* who reads *atque* ignores the tense of *occupatus esset* and the congratulatory *o fortunatissime* of 504.

506. *auribus teneo lupum*. The Gk. proverb is τῶν ὄρων ἔχω τὸν λύκον οὐτ' ἔχειν οὐτ' ἀφιέναι δύναμαι, found in *Aristaenetus*, lib. 2, ep. 3, though the latter part is probably explanatory of the proverb. In *Suet. Tib.* 25, we find simply *lupum auribus tenere* and the introductory *nam* in the spurious line, here, *nam neque quo pacto a me amittam neque uti retineam scio*, points to the same conclusion. *Wagn.* suggests a reference to 176 *supr.*

508. *ne parum leno sies*. 'Ah! don't be a pander by halves'.

512. *cum illo*, i.e. the man to whom *Dorio* had sold her.

mutet fidem, 'break faith', *Plaut. Mil.* 983. *Liv.* 31. 28 *ne gens inquieta aduentu Romanorum fidem mutaret*.

515. *optundes*, 'Will you bully me into it?' used like ἰκνωπιάζειν, *S. Luke* xviii. 5. See critical note. *Bentl.* reads the line thus:

Optume! An. haud longumst quod orat Dorio: exoret sine.
which is based on *Guyet's*

Optunde! haud longum id quod orat, Dorio, &c.

Dorio may have been introduced from a reminiscence of *quod orat*.

516. *boni*. *Peile*, p. 328; cf. *introd. note on metres*.

519. *neque ego neque tu.* (1) 'Neither you nor I can alter matters': the promise of the girl to another person settles the question, (2) 'it does not concern you and me', i. e. we shall not be disturbed (*distrahi*).

quod es dignus. *quod* = *quo*[d] as often in Plautus, e.g. Trin. 35, 807 (Ritschl ed. 2). For the loss of this *d*, see Peile, p. 326.

521. *contra*, here and Ad. 44. Wagn. regards *contra* as an adv. and punctuates accordingly; but that is very awkward and not necessary.

524. *quam ad.* Guyet, &c. read *quoad* (perh. from the parallel passage in Plaut. Pseud. 684) alleging that a monosyllabic prep. cannot follow its case.

525. *haec ei antecessit.* Dorio tries to evade his promise by saying that the day on which he was paid for the girl was better for him than the day on which he only expected to be paid. 'This day is before the other in point of advantage'.

526. *vanitatis.* 'Your empty plea'. So *naughtiness* in its literal meaning.

sterculinum. The form *sterquilinium* is incorrect. Bent. quotes '*sterculinum, κοπροδοχείον, κοπρία*'. The Gks. have a phrase *κόπριος ἀνήρ* [Lindenbrog].

527. *sic sum.* For this use of *sic*, Andr. 62 *sic uita erat*; cf. Hec. 560, Ad. 68.

532. *dare*, pres=fut. as at Andr. 238, 379.

534 sqq. 'What am I to do? Where now at a moment's notice am I, poor wretch, who have less than nothing, to find for this fellow (Dorio) the money which had been promised, if I could have wrung from him this three days' grace?'

535. *pote fuisset*=*potuisset* of inferior MSS. *Pote* is weakened from *potis*: for this loss of final *s*, see Peile, pp. 377, 8.

537. *dixti.* A form frequent in comedians, not found again till the silver age. Peile, p. 318, cf. id. p. 331.

adiuerit. Found in this form in Enn. quoted by Cic. de Sen. ad init. *si quid ego adiuero curamue leuasso*, &c. 'adiuerit. Secundum U pronuntiarum [non] debet'. Don.

541. *dictum sapienti sat est.* Prov. quoted by Plaut. Pers. 4. 7. 10. Illustrated by 594, *infr.*

542. *pulchre.* Used, like *belle*, ironically.

etiam tu hinc abis? Generally interpreted as though it were preceded by a negative = 'are you not going to leave this?' i. e. 'have done with this'. For this we find justification in Ad. 550 *etiam taces? = tace*: Heaut. 235 *etiam caues?* But this is hardly necessary: it rather means 'this is excellent advice: are you yourself going to leave me in the lurch?' So Dz.

543, 4. Tr. 'am I not to triumph, if indeed I get into no trouble about your marriage [or *si* may = *quia*] without your now bidding me for your friend's sake invite condign punishment (*crucem*) by further mischief': or in my trouble [*in parvo malo magnum malum*']. Guyet.]

547. **precl.** Supra 104, on *precator*.

552. **di bene uortant.** This phrase is often found in neut. form, Liv. 1. 28. 1. Verg. Ecl. 9. 6 *quod nec bene uortat*.

pedetemptim. *pedetentim, tento* are forms quite destitute of authority. Tr. 'be cautious' = *festina lente*: feeling your way step by step. Cf. Liv. 21. 28 *quaerendis pedetemptim uadis*.

554. **plus minusue faxit.** 'Something too much or too little'.

555. **uerum enim = enimuero**: so, *quaenam = nam quae*, infr. 732.

557. **quantum opus est tibi argenti.** *Opus* does not govern a genitive. The order is *q. a. opus est tibi*.

triginta minae = about £120.

562. **solus est homo amico amicus.** A reminiscence of a line in Apollodorus,

μόνος φιλεῖν γὰρ τοὺς φίλους ἐπίσταται,

as emended by Guyet.

566. **in itinere.** Bent. *in itere*, a quite unnecessary alteration.

ACT IV.

570. Tr. 'while at the same time the age of the girl did not admit of any delay on my part'.

571. **família** includes the whole household, slaves, &c., rather than actual members of the family: *famulus* = a servant exclusively.

575. *senectus ipsast morbus*. Apoll. τὸ γῆρας ἐστὶν αὐτὸ νόσημα. Cf. Arist. de Gen. An. 5. 4. 10 τὴν μὲν νόσον εἶναι γῆρας ἐπικτητὸν, τὸ δὲ γῆρας νόσον φυσικὴν [Lindembrog]. Sen. Ep. 108 *senectus insanabilis morbus est*.

578. *consilii incertum*, cf. *incertus animi* Hec. 121, supra 187 n.

579. *condicionem*, not *conditi-*, the word having nothing to do with *deditio* and other words compounded from $\sqrt{\text{DEA}}$ =to place. Peile, pp. 389, 398. Guyetus says *condicio*=*filia*; cf. Fr. *ce parti*: perhaps a 'proposal of marriage', a 'match'. Cf. the formula for separation (*repudium*) *condicione tua non utor*.

extrario, 'an outsider', a few MSS. read *extraneo*, which is a post-Augustan word. The reading *extraneis* in Cic. Inv. 2. 56 and 59 is doubtful.

586, 7. Tr. 'should this happen, it remains that I evict myself and leave my home; for of all my belongings myself is all I have'. Apoll. ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος.

me excutiam may refer to the custom of shaking a cloak on being expelled from a house to show that there was nothing in it. Plaut. Aul. 4. 4. 19. Cf. Hor. Od. 3. 9. 19 *si flava excutitur Chloe*. Verg. Aen. 7. 299 *excussus patria*. [Two other interpretations are possible, (1) Cas. 'examine myself carefully', to see what plan I can find. Cf. Pers. Sat. 1. 49 '*belle*' *hoc excute totum*, (2) Zeune trans. 'rob myself of all my possessions'. Cf. Hor. Sat. 3. 3. 20 *excussus propriis*: the latter part of the sentence will then mean 'my person is the only one of my possessions I can call my own'. Cf. for this sense of *meus*, Pers. Sat. 5. 88 *uindicta postquam meus* (my own master) *a praetore recepi*.]

Henpecked husbands were freq. source of merriment on the comic stage, e.g. Plaut. Asin. 5. 2: Aul. 3. 5.

580. *defetiscam* is prob. the orig. reading changed to *defetiscar* as Wagn. suggests; the use of *defessus* is the chief ground for reading the deponent: but this may be a participle formed on the analogy of *ausus*, *gavisus*, &c. The form *fatisco* is in use, and the arrangement of words is exactly that of A. Root is *ra* in *fu-tigo*, *fames*, *ad-fa-tim*, *χάρης*.

592. *uenio ut dicerem*. To justify this sequence of tenses *uenio* must = *adii*, and is historic present. Cf. Heaut. 492 *dum id quaero tibi qui filium restituerem*.

597. *ubi Phaedriae esse*, &c. In A letters are lost: the line is restored by transposing *sese* and *esse*. Bent. reads *ubi*

Phaedriai ostenderet nihilo minus amicum se esse, &c. Lachm. Lucr. 8. 874 [p. 161] shows that the form *-ai* in Terence is not correct.

601. *belua*, Plaut. Trin. 952 *ne tu edepol me arbitrare beluam | qui quidem non novisse possim, quicum aetatem exege- rim.* Cf. Fr. *bête, bêtise*. *Belua* not *bellua* is the right spelling. Peile, p. 301.

603. *duplici spe utter*, 'to have two strings to one's bow'.

604. *a primo*, 'originally' infr. 642. Cf. Plaut. Most. 3. 2. 139, Cic. Orat. 8, ed. Phil. 2, 30.

institui, the reading of A *insti* points rather to *institi*, as Dz. suggests.

605. *hospitem*, 'this new comer', i.e. Chremes just returned from his travels.

609. *Chremē*. Vocative. The weak form [see critical note] has more authority here and at Plaut. Trin. 617.

610. *uolup*. The form *uolupe* is incorrect; originally it was rather a neut. subst. than the neut. of an old adj. *uolupis*. Enn. Ann. 7 *quicum multa uolup ac gaudia*. Plaut. Most. 155, it is an adverb, *uicititabam uolup*. Cf. *facul*. [Connected with Greek $\epsilon\lambda\upsilon\tau\iota\varsigma$, $\epsilon\omicron\lambda\upsilon\tau\alpha$, Curtius, § 333.]

611. *compluria*. The more classical form is *complura*, as with simple *plus*: but see Aul. Gell. 5. 21. 6. In Plaut. and Ter. we find only *plura*, and in Lucr. [Lachmann on 2. 586] *plurima* is read for *pluria*. Roby, § 432.

614. *circumiri*, 'to be got round', 'cheated'. Plaut. Ps. 899 *Nam eum circum ire in hunc diem*. So *circumuenire*. Cic. p. Cluent. 79 *circumuentum esse innocentem pecunia*.

commodum = *modo* has a somewhat similar history to its English equivalent 'just'.

616. Cf. Les F. de S. 2. 8, where Scapin takes in Argante in the same way.

617. *abs*. The form usually found in connection with *te*; also before *quiuvis*, Ad. 254.

618. *qui Phormio?* 'What Phormio?' Chremes as yet knew nothing of Phormio by name.

is qui istam, sc. nobis inponit.

621. *cum gratia*. Andr. 422 *Facis ut te decet, quom istuc quod postulo inpetro cum gratia.*

623. *fugitans litium*. 'One who eschews the law'. The present participle is used completely as a substantive: *amans, sapiens, adulescens* so used, Roby, § 1075. Cf. the Greek usage with or without the article [Madv. Gk. Synt. § 180 b 2] Aesch. Eum. 427 (ed. Drake) *ἀνδρὸς αἵματος καθαρῶν*, (who cleanses from murder.)

625. *auctores fuere*, 'have advised'. *Auctor* is a technical term for an adviser.

628. *exploratumst*. 'It's an ascertained fact; ah! you'll have trouble enough'.

630. *pono*, 'I assume'. Parry incorrectly states that *pono* is the reading of the Bembine. Cic. Brutus 165 *Nam etsi [Domitius] non fuit in oratorum numero, tamen pono, satis in eo fuisse orationis atque ingenii*. Geta means that the stakes on each side were unequal; while Phormio staked reputation and livelihood, Chremes risked only money. Phormio would have everything to lose, little or nothing to gain by a suit.

633. *dari in manum* implies something underhand: 'sine arbitro aut interprete', Don. 'What will you pocket?'

635. *facessat*, 'hinc se faciat, id est, abeat', Don. Plaut. Men. 2. 1. 24 *dictum facessas doctum*, where it is transitive.

636. *satin illi di sunt propitii?* 'Is the man in his senses?' Andr. 664 *deos satis fuisse iratos*. Supr. 74 n. Cf. the proverb, *Quem deus uult perdere prius dementat*.

638. *commutabitis uerba*. Andr. 409 sq. *Crede—Numquam hodie tecum commutaturum patrem Unum esse uerbum si te dices ducere*. 'Verba commutare est quod altercari dicimus', Don.—as we say, 'to have words'.

642. *a primo homo insanibat*. 'At first the man was wild'. See above 604, and for *insanibat*, Roby, § 607, *infr.* 652 *uenibat*.

643. *nimum quantum*. Like the Greek *θαυμαστὸν ὄσον*. Liv. 2. 1 *mirum quantum*. Hor. Od. 1. 27. 6 *immane quantum*. See textual note for v. 1. *libuit*, on which Guyet remarks, '*Altera quantum quod ob repetitionem superflua uideretur ab ineptis librariis inepte eiecta est, et uerbum libuit in eius locum ineptius suppositum*'.

644. *talentum magnum*. Why great? Probably equivalent to our phrase, 'a whole talent [=£243. 15s.]', with perhaps an allusion to the purity and consequent popularity of Attic coinage. The epithet can hardly distinguish the Attic

from other talents from any intrinsic value, for the other talents were larger than it; e.g. the Aeginetan which was in the proportion of 82:57. There was however a small Sicilian talent in gold with which this may possibly be contrasted. See 789 *infr.* The combination *tal. magn.* occurs Plaut. Rud. 778, 1330, Most. 647, Aul. 307, Cist. 2. 3. 19, ap. Gell. 11. 10. 6.

immo malum hercle. 'Nay I'll give him the mischief sooner: shameless rascal!'

646. 'In Graeca fabula senex hoc dicit: quid interest me non suscepisse filiam si modo dos dabitur alienae?' Don.

locaret, *infr.* 752 *ut potui nuptum uirginem locavi huic adolescenti.* The fuller phr. *locare (conlocare) in matrimonium* is frequent.

647. **non suscepisse** may mean 'that I never begat a daughter', but more probably 'that I never reared one': this raising of the newborn child from the ground was a token that the father acknowledged it, otherwise the babe was in danger of being exposed. Chremes, like his namesake in Heaut., may have had and rejected a daughter.

652. **incommodum.** The more usual construction with *uenire in mentem* would be *incommodi* which Bentley reads. But the nom. is justified by Eun. 233; Heaut. 886 *serui uenere in mentem Syri calliditates*, *supr.* 77. See note on *supr.* 154 *ubi in mentem eius aduenti ueniat.*

653. Cf. Plaut. Trin. 688 sqq. [Ritschl, ed. 2] *Nolo ego mihi te tam prospicere, qui meam egestatem tenes, Sed ut inops infamis ne sim: ne mi hanc famam differant, Me germanam meam sororem in concubinatum tibi, Si sine dote dem, dedisse magis quam in matrimonium.* See also Aul. 224—233.

ad ditem = *in potestatem ditis.* At Athens the amount of a wife's dowry materially qualified her position. Guhl and Koner, p. 191. This, later on in the play, is the reason why Chremes is so afraid of his wife.

655. **qui,** ablative.

661 sqq. With these claims of Phormio compare Les F. de S. 2. 8.

661. **animam debet.** The Greek proverb quoted by Don. ran: *αὐτὴν τὴν ψυχὴν ὀφείλει*, referring to a man hopelessly in debt.

oppositus, 'mortgaged'. Cf. Greek *ὑποθήκειν* [Liddell and Scott, s. v. III.]. Catullus puns on the other meaning 'ex-

posed to', c. 26 *Furi, uillula nostra non ad Austri Flatus oppositast nec ad Fauoni.....Verum ad milia quindecim ac ducenta.*

662. *minas*. The Romans found the combination of consonants *mn* difficult, and therefore the Greek *μνᾶ* became in their mouths *mina*. So *techina* (τέχνη), *drachuma* (δραχμή), *Alcumena* (Ἀλκμήνη). Peile, pp. 283, 433. Brix Trin. 425.

663. *aediculae*, like *aedes*, in the sense of a dwelling-place, generally in the plural.

666. *opus est*, 'I want'. Cato ap. Senec. Ep. 94 *emas non quod opus est sed quod est necesse*.

668. *sescentas*, like *μυπλαs*, of a large number. Cic. in Verr. 2. 1. 47 *Possum sescenta decreta proferre*. Plaut. Trin. 791 *sescentae ad eam rem causae possunt conligi*.

669. *etiam inrideat*, 'add insult to injury'.

672. *fallaciae*, 'dodges'.

673. *mea causa*. Phanium was to be eliminated in order that Antipho might be at liberty to marry Chremes' daughter, who has just come from Lemnos.

674. *quantum potest*. 'As quickly as possible'; impersonal. This the reading of A is preferable to *potes* of the rest; so Andr. 861. It is of course of the utmost importance to Phaedria to get the money for Dorio as quickly as may be. See Dorio's parting words supr. 533.

677. *repudium renuntiet*. *Repudium* strictly refers to the breaking of a contract before [ἐγγύσις], *diuortium* of one after marriage. Dict. Ant. s.v. *Diuortium*. Plaut. Aul. 4. 10. 53, 54 LX. *Is me nunc renuntiare repudium iussit tibi*. EUGL. *Repudium, rebus paratis, exornatis nuptiis*. But the distinction was not always accurately preserved. The Athenian law made actual divorce on the woman's side a very difficult matter.

680. *Lemni*, locative, 'at Lemnos'; *Lemno* [a reading mentioned by Don.] is ablative.

praedia, (1) property which was made a security to the state by means of a 'praes', (2) land in general.

682. *emunxi*, 'I have cleaned out the old men'. To wipe a man's nose for him implies that he is a driveller and a fit subject for cheating. Here alone used by Ter. but often by Plaut. Hor. A. P. 238 *Pythias emuncto lucrata Simone talentum*. Cic.

Lael. 26, Hor. Sat. 1. 4. 8. Menander, Ἵπποβόλιμαϊος 13, γέρωυ ἀπεμέμυκτ' ἄθλιος.

683. *satin id est?* A form of rebuke. Eun. 851. Geta purposely misunderstands the question as though it referred to the amount of the money.

686. *ad restim res reddit.* Caecil. Synepheb. [Ribbeck Comic Fragments, p. 70] *Ad restim res reddit; immo collus non res; nam ille argentum habet.* Aesch. Eum. 716 (ed. Drake); Soph. O. T. 1374 ἐργ' ἐστὶ κρείσσον' ἀγχόνης ἐργασμένα. Eur. Heracl. 246, Alc. 228, Bacch. 246. [The acc. of *restis* usually in *-im*: abl. without exception in *-e*.]

687. Bentley's reading adopted in the text is very neat, cf. Heaut. 810 *ut te quidem omnes di deae quantum est, Syre* as Guyetus and Bentley read it.

688. *malis exemplis*, Eun. 946 *quae futura exempla dicunt in eum indigna.* 'Graues poenae, quae possunt ceteris documento esse' as Don. explains.

689. It is difficult here to decide which is the better reading. Although the words *quod quidem recte curatum uellis* have much greater external evidence in their favour [see critical note on this vs.] yet the alternative *qui te ad scopulum e tranquillo auferat* is so much more effective that it is impossible not to accept it. Several codd. contain both clauses. Bentl. points out that *quod qu. r. c. u.* is a gloss in all likelihood from Ad. 372. Wagner reads *both* clauses, but this can hardly be right. Guyet has a characteristic note, 'ex hac lectionum uarietate hi uersus siue tres siue quattuor instititii ac spurii uidentur atque hinc ablegandi sunt'.

690. *utibile*, a word used several times by Plaut., here alone by Ter. who elsewhere has *utilis*.

ulcus [Greek ἔλκος], the reading of all MSS. except A, and of Don., is preferable to *uolnus*. Wagner's note is inconsistent with itself. Cic. de Nat. D. 104 *Quidquid enim horum attigeris ulcus est.* Cic. p. Domo 12 *Tu in hoc ulcere tamquam unguis existeres.* Ov. Tr. 3. 11. 64 *Deque graui duras ulcere tolle manus.*

693. *uxor ducendast domum.* These words are more forcible if they belong to the *apodosis*, not to the *protasis*, as Wagn. says.

694. *enim*, i. q. *enimvero*: or rather perhaps the Greek γάρ. 'Why, he won't marry her'.

noui, ironical—'Oh! I daresay: no doubt he'll gladly go to prison for our sake'.

696. **in neruom**, supr. 325 note. Donatus' explanation is highly improbable. 'Decipiet: a prouerbio tracto a sagittariis: cum uis conatusque tendentis arcum non in uolatum teli sed in ruptionem nerui expetatur'.

698. **tu id quod bonist excerptis**. Cf. the fragm. of Menander [quoted by Meineke] λέγεις | δει τὸ λυποῦν, μηδὲν ἀντιπαρὰ τῶν λεγομένων.

699. **iam si=si iam**. 'Granting for the moment that, &c.' Munro on Lucr. 1. 968.

702. **uocandi** refers rather to the inviting of the guests than invocation of the gods: the gods to whom sacrifice would be made were Zeus and Ἥρα τέλειος. Cf. the προτέλεια γάμων. Ad. 699 *Abi domum ac deos comprecare ut uxorem accersas: abi*.

705—710. 'How much befell thereafter: prodigies!
My house invaded by a strange black dog;
plump to the water-cistern from the tiles
a serpent fell: a hen was heard to crow,—
The soothsayer said 'nay': the man who reads
omens from disembowell'd victims 'nay':—
then ere the winter solstice to begin
a new engagement * * * here's most valid cause'.

705. **monstra, monestra** (*moneo*). Roby, § 888. 2. (c).

706. **canis**, Plaut. Cas. 5. 4. 4 *caninam scaeuam spero meliorem fore*. Hor. Od. 3. 27. 1—5, also a list of deterrent prodigies. Wagner notes that in Goethe's *Faust* the devil appears in the shape of a black dog: '*Faust*. siehst du den schwarzen Hund durch Saat und Stoppel streifen?'

707. **anguis in inpluuium**. Plaut. Amph. 1108 *Deuolant angues iubati deorsum in inpluuium duo Maximi*. Eun. 589 [where also *per inpl.* was the old reading]. Theophr. c. 16 εἰν ἰδῆ ὄφιν ἐν τῇ οἰκίᾳ, λερὸν ἐνταῦθα ἰδρύσασθαι.

inpluuium 'est locus sub caelo in medio aedium relictus unde lumen deorsum caperet: ita dictus quod eo implueret'. Varro. Strictly it is a basin in the centre of the *atrium* into which the water fell from an opening in the roof (*compluuium*). The arrangement in Greek houses was much the same: cistern in centre of the peristyle.

708. **gallina cecinit**, '*Observatum est in qua domo gallina canat superiorem marito esse uxorem*'. Don. This is better

than to explain *gallina* as a generic subst. including the cock, as Wagner does, quoting passages from Chrysostom and Clemens Alex.

haruspex, probably connected with *χορ-δῆ*: supr. 492 for other derivations. Peile, p. 359. Parry's derivation from *λεποκόρος* is impossible. The *haruspices* consulted the entrails of victims; they were of Etruscan origin. On solemn occasions they were invited to Rome, yet their art was never held in much esteem by the more enlightened classes. Cato's saying that no *har.* could look at his fellow without laughing is significant in this respect, Guhl and Koner, p. 542. [*harispex*, the spelling of A, shows the middle vowel to be one of those sounds intermediate between *i* and *u* for which the emperor Claudius attempted to introduce the symbol *h*. Cf. Quint. 1. 4. 7 '*medius est quidem inter i et u sonus*'; Mar. Victor, p. 2465 '*pinguius quam i, exilius quam u*'. Prisc. 1. 6. '*sonum y Graecae uidetur habere*'.]

709. *autem* [the reading of all good MSS.] led Fleckeisen to see that two hemistichs had fallen out. *Aliquid* read by inferior MSS. and edd. is a mere stop-gap, serving also to help out the gen. *negoti*.

Bentley's *sontica causa* [cf. Tibull. 1. 8. 51 *Parce precor tenero; non illi sontica causast*] is not likely to be right here. Guyet reads *rem noui*, comparing *rem cibi=cibum* (Phaedr.); *res uoluptatum* (Plaut.).

The Athenians considered winter months the best time for marriage.

711. *ut* here expresses a wish.

me uide. 'Rely on me'. Plaut. Trin. 808; Mil. 376; Rud. 680; Asin. 145; Ter. Andr. 350.

713. *uerba dare* 'to cheat'. On the form *duit* supr. 123 note.

714. *hoc*, sc. *argentum*.

amittam, 'let go'.

715. 'I will cite the person to whom and the object for which I make payment': possibly referring to the Roman method of taking a receipt (*cautio*). Cic. ad Diu. 7. 18.

716. *lubido*, 'caprice'.

717. *altera illaec*. The supposed girl to whom Phormio was engaged, supr. 657.

reiciat, supr. 18 note.

718. *rem ipsam putasti*. The strict signification of *puto* is to clear away by pruning all false notions, retaining the true.

Cf. *Plant. Rud.* 1305 *Tum tu mendicis es? LA. Tetigisti acu;* which is nearer our idiom 'you've hit the nail on the head'.

720. *dicat.* 'Let her (i. e. Naus.) tell Phanium not to be angry at our giving her in marriage to Phormio'.

721. *familiarior,* not 'more akin', otherwise Phormio would have had to marry her, but 'more intimately connected'.

723. *quid tua malum id re fert?* 'What the mischief is that to you?' *Tuā* probably, but the line scans better with *tuā* which would apparently be unique. See *Madv.* § 295. *Roby* § 1285. *Key* § 910. Four explanations are given of the construction of *refert.* (1) The forms *tua, mea* found with it are genuine ablatives. *Kennedy*, p. 417. (2) *refert* = *remfert*, and the possessives are accusatives: cf. *interē, postē, postillā, &c.* (3) Originally *refert* = *meae rei fert*, it conduces to my interest: the dative is contracted into *re*, and the pronouns made to agree with it, as though it were an *sbl.* So *Roby*, and *Smith* § 283 *obs.* 1 note. (4) *Acc. pl. neut.*, the obvious difficulty being in the quantity -ā: *Donaldson* suggested that the terminations are a remnant of -*acc* as in *haec, istaec, &c.*

724. *Parry* quotes as the reading of the *Bembine Bentley's* conjecture *facere.*

725. The verse is not so easy to scan with *quoque* which is probably an interpolation.

726. *γέρων γέροντι γλώτταν ἥδιστην ἔχει*
παῖς παιδὶ καὶ γυναῖκα πρόσφορον γυνή
quoted from *Plutarch.*

727. *illas.* His Lemnian wife and daughter: to this latter he now hopes to marry his nephew.

728. *quo, ad quem; unde, a quo.*

730. *suasum, ἀραξ λέγ.* in classical Latin, except once in *Plautus.* †

731. *tolerare uolenter, δευῶς φέρειν:* more usually *aegre ferre.*

732. *nam quae, quae nam.* *Roby*, § 2296. *Conington* on *Verg. Georg.* 4. 445.

a fratre meo 'from my brother's house', *de chez moi.* So *abs te* 794, 840.

733. *infirmas, 'invalid.'* *Hec.* 101 *sed firmas has uereor ut sint nuptiae.* There does not seem to have been any informality in the marriage except that no consent had been obtained from

Demipho: it is hard to understand, also, how Antipho could be compelled to break the marriage.

734. *uita* = *uictus*, cf. *βλος* Soph. Phil. 931, 933.

742. *ne-appellassis* is better Latin than *ne-appelles*. Roby § 1600, Madvig Opusc. 2. 105 sqq. [For the form *-assis* Roby § 621, 2: the double *s* prob. arose from false analogy with e.g. *amasse* = *amauisse*. Ennius quoted by Cic. de Sen. *leuasso*.]

743. *st.* is scanned as a long syllable.

744. *conclusam* as if she had been a wild beast.

745. *perperam* 'falsely': perh. connected with *πέρπερος* = *δαζών*.

746. *effuttiretis*, 'let it leak out'. √*φυ*. Greek XEF. Peile, p. 358. Cf. Andr. 609 *seruon fortunas meas me commisisse futtili*. Hor. A. P. 231 *effuttire leues indigna tragoedia uersus*. Supr. 477 *confutauit*; Aristoph. Eq. 89 *κρουνοχυτρολήραιο*.

750. *aegritudine* except in post-Augustan Latin confined to mental sorrow. [If *hac* be omitted with all MSS. but A, *aegritudinē*. Originally *-e* of Abl. was long representing an older form *ēd*. *Sed* = *sēd* (by itself) has preserved the final *d*. Peile, p. 326.]

752. *locani*, supr. 646.

756. *composito*. Verg. Aen. 2. 129 *Conposito rumpit uocem*. Either *de composito* or *ex composito* was more common.

757. Plaut. Most. 1. 3. 40 *Insperata accidunt magis saepe quam quae speres*. Menander, *ταυτόματον ἡμῶν κάλλ[ιον] βουλευέ-ερα*. Verg. Aen. 9. 6 *Turne quod optanti diuom promittere nemo Auderet uoluenda dies en attulit ultro*.

forte temere. In this double form common in Livy, e.g. 10. 43; Cic. de Diu. 2. 68. Cf. *clam furtim*, Liv. 21. 63.

758. *offendi*, 'I have stumbled on', Heaut. 285.

759. *uolebam*—*conlocatam*. For constr. cf. Heaut. 26 *omnis uos oratos uolo*.

conlocatam *gnatam*. This seems the best solution of a hard passage: it is less violent than Bentl.'s *filiam locatam*. Wagn.'s objections are not of much weight. The MS. reading is hyper-metrical.

761. *hic solus*. If *haec sola* [see critical note] be read *Sophrona* is meant. But the words *maxima sua cura* are not applicable to her. The whole verse is awkward, and it is diffi-

cult to decide whether *maxima* is to be construed with the preceding or following words.

765. *audiemus*. Parry retains the *audies* of the codices, which is a syllable short, just as he reads *supr.* 759 the unmetrical *conlocatam filiam*. Bentley's *audiemus* is to be understood of the company generally: *audietis* would refer to Sophrona and Phanium.

ACT V.

766, 7. The most rational interpretation is that given by Madame Dacier 'C'est par notre faute que des méchants trouvent leur compte à être méchants: car cela ne vient que de ce que nous affectons trop de passer pour bonnes gens et pour gens commodes'. This is confirmed by 770. Guyet however, suggests 'ut facilitatis et largitatis nos paeniteat et expediat nobis esse malos, i.e. difficiles tenaces et parcos'. He regards 770 *sqq.* as spurious, as he must do to justify his comment. See Kohl, *Comment. crit. in Ter. loca difficiliora*.

malis. The evidence is fairly balanced between this reading and *malos*, the former is the more idiomatic.

768. *ita fugias, ne praeter casam, sc. fugias*. This prov. means something like 'ne sutor ultra crepidam', tr. 'Run, but not past your own house, as the saying is'. Demipho complains that when he quitted his normal miserly character he had fallen into a liberality which was foolish. Cf. Varro *longe fugit qui suos fugit*, the idea being that a man's own house is his safest-refuge: don't fly so precipitately as to forget your natural shelter. This interpretation best brings out the force of *praeter*. [Or tr. 'Run for it, but not past your master's door'. Cf. Gronov. *Obs.* 3, 9, p. 511 *sq.* A prov. found in this passage only: it may refer to a runaway slave who would avoid above all things coming near his master's premises, 'out of the frying-pan into the fire'.]

769. *obiectum*. 'thrown as a sop', as to a savage animal, cf. Verg. *Aen.* 6. 419 *sqq.* *cui uates horrere uidens iam colla colubris Melle soporatam et medicutam frugibus offam Obicit; ille fame rabida tria guttura pandens Corripit obiectam*. Liv. 4. 51 *delenimentum animis Bolani agri diuisionem obici*.

770. *qui*, abl. 'therewith'.

771. *recta*, says Dz., is an adv., but this will hardly make sense. 'Who make wrong right'.

772. **illi** = *illic*, a locative.

773. **discedi**, 'to come off successfully', used impersonally. Cf. *infr.* 1047 and *Cic. ad Att.* 2. 16 *si possum discedere (=consequi)*.

774. **ut homost**, 'inasmuch as he is human', simpler than 'inasmuch as he is what he is, a rascal'.

780. **in eodem luto haesitas**. Cf. *Plaut. Pseud.* 984 *perinunc homo in medio lutost*, *Pers.* 535.

uorsuram solues, 'you will have to pay your borrowing'. This is the reading of all MSS., but is a very unusual phrase and may perhaps, as *Wagn.* suggests, have come from confusion with the kindred *uorsuram facere*, i. e. 'minore fenore acceptam pecuniam maiore occupare', *Don.* The common expression is *uorsurā soluere*, which according to its der. from *uorto* implies a change of creditor (cf. *qui uortere solum*), means to borrow from B to pay A. *Geta* means that he had got rid of the difficulty about *Phanium* by incurring a fresh trouble with *Phaedia's* business.

781. **in diem abiit**, 'has disappeared just for the day'. Cf. *Cic. Phil.* 2. 34 [see *King's ed.*] *non solum de die sed etiam in diem uiuere*. *Id.* 5. 9. *Id. de Orat.* 2. 40. 169. *Eun.* 1020 *Sed in diem istuc Parmenost fortasse quod minare*.

783. **hulus**, this, *Bothe's* conjecture, refers to *Nausistrata*. *Palmerius's* conjecture *senis* not so good. *Eius* of MSS. (kept by *Umpf.*) must refer to *Phormio*. *Bent.* reads *Naustratam neque eius*, but whence does he get *Naustrata*?

786. **ac re**, i. e. as you helped me just now with your money. Cf. *supra* 681.

787. **factum uolo**, 'I am content'; formula to express ready assent, *Plaut. Bacch.* 495.

788. **patris bene parta**, a phrase borrowed by *Lucretius*. 4. 1129 *et bene parta patrum fiunt anademata, mitrae*. Cf. the substantival usage of such phrases as *bene dictum*, *supr.* 20.

789. **talenta argenti**. See 644 *supr.*

790. **statim**, 'regularly,' in this sense it is used only in early writers. Cf. *Att.* in *Charis. uectigalia legerant uostra et seruantur statim*. *Plaut. Amph.* 239. *Bent.* and *Fleck.* read *capiebat statim* which *necessitates a.* *Donatus's* explanation 'perpetuo, aequaliter et quasi uno statu' is not so good.

791. *rebus ulloribus*, 'when things were much cheaper', this so-called abl. abs. is nothing but an abl. of attendant circumstance.

scilicet. Dem. says absently 'to be sure'.

uirum me natum, preferable to the *natam* of some MSS. and favoured by *natu* of A. Wagner incorrectly says that A has *natum*.

794. *ut possis cum illa*, sc. *conloqui*.

797. *paene plus quam sat erat*, sc. *locutus sum*.

798. *iam recte*, an indirect negative, 'It's all right'. Cf. Heaut. 518 *quid tu istic? recte*. Hec. 355 *quid es tam tristis? recte, mater*.

istac=*Phanium*, *hanc*=*Nausistrata*.

800. *cordi* 'dear', predicative dative. Cf. 588.

802. *redi mecum in memoriam*. With the MS. reading *redi* to scan the line we must have *redi* and *satine*, later on; but it is indifferent Latin, and does not agree with the sense: ['*si redi uoluisset; dixisset utique redi tecum in memoriam non mecum*', Bentl.] The phrase occurs nowhere else in exactly this form, but cf. Plaut. Capt. 1022 *nunc demum in memoriam redeo quom mecum recogito*. Cic. de. Sen. 21 *in memoriam redeo mortuorum*.

804. *hoc*. Accusative; Dziatzko compares Andr. 498 *Teneo quid erret*.

806. *perdis* seems decidedly preferable to the *pergis* of the later MSS. It is a formula to express annoyance and impatience. Heaut. 582 *perdis* [A alone] *hercle*. Supr. 515 *optundes? infr. 856 enicas*.

808. *homo nemo*, pleonasm, supr. 15 n., 591, Eun. 549, Ad. 259.

810. *uin me credere*, sqq. 'Would you have me believe you? or have me think that I have a fair insight into the matter you speak of? come say things are so [i. e. that Antipho and Phanium are married], why, what then is to become of that daughter of our friend [he means Chremes]? CH. That will be all right. DEM. We are to send her about her business then? CH. Why not? DEM. The other girl [Phanium] is to stay as she is? CH. Yes, just so'.

811. *illa filia*, abl. supr. 137 note.

815. *perliberalis*, a thorough gentlewoman, supr. 168. Compare the moral signification acquired by the words *εὐγενής*, *generosus*, *gentle* [i. e. *gentilis*].

817. *di nos respiciunt*. Andr. 642 *nisi quid di respiciunt*. Hec. 772 *neque has respicere deos opinor*.

820. 'I am glad that my cousin has got his wish, however my own affairs stand'. *fratri*=cousin, the full phrase is *frater patruelis*, but 'brother' is used loosely for a near relative in many languages. Cf. the doubt about the 'brethren' of our Lord.

optigisse. The *p* is due to the sharp sound of the *t*: in writing both forms remained, e.g. *scribtus*, *scriptus*, see Munro on Lucr. 6. 92. Roby, § 78.

821. *sctus*. See note on supr. 110.

822. *quas—mederi*. Usual with dative: here and in Justinian Inst. 2. 7 with accus. *Medicor* has the same variety, Verg. Aen. 7. 756. Plaut. Mostell. 2. 1. 40.

824. *euoluere* (met. from wool), 'disentangle, extricate'. Cf. Eun. 723. Aesch. Agam. 1030 sq.

825. *si hoc celetur—sin patefit*. Wagn. calls attention to the change in mood: Antipho realises the extreme probability of exposure.

826. *ostenta*, 'held out'. Eun. 605 *an ego occasionem Mihi ostentam tantam tam breuem, tam optatam, &c.* In both places an idea is connoted of a mere glimpse. [For the loss of *b*, cf. Roby, § 78.]

827. *habendae*. Bent. wished to read *habendi*, comparing Hec. 372 *eius* (i.e. *Philumena*) *uidendi cupidus*. Cf. also Plaut. Capt. 1008 *lucis tuendi copiam*.

828. This verse is perhaps spurious. Bentley read *ut* as the last word of the verse before. AD¹ have *suadeat*, which is decidedly weak.

830. *propria—poteretur*. 'That Phaedria should have her for his own'. For constr. supr. 282. Cf. for *propria*, Verg. Aen. 1. 77 *conubio iungam stabili propriamque dicabo*.

emissast manu. The phrase *manumittere* refers to the Roman custom of taking a slave, turning him round and pushing him away with the words, 'hunc hominem liberum esse uolo'. At Athens a slave when manumitted passed into the condition of a *μέτροικος*. Phaedria's mistress was of a low class (*πόρνη*) and in the *leno's* power: she would by being bought become a *ἐραστα*. See Mueller on New Comedy, Lit. Hist. of Greece. Cf. Plaut. Curc. 208 on a similar subject *ego te hoc triduum nunquam sinam In domo esse istac, quin ego te liberalem liberem*.

832. *aliquot hos sumam dies.* For *sumo* = *consumo*, cf. Ad. 287 *hilare hunc sumamus diem* id. 854. Plaut. Pseud. 1268 *hunc diem prothume sumpsimus*; so *sumptus* = *expense*; Plaut. Mil. Glor. 673 *nam in mala uxore atque inimica si quid sumas, sumptus est.* Shakspeare 'As you like it' Act 2 sc. 4, 'I like this place | and willingly could waste my time in it.'

834. *satiatatem.* Not to be pressed: only = 'take his fill of love'.

837. *Sunium.* Promontory and 'deme' extreme south of Attica.

839. *conficere argentam,* 'squander their money'; so Lucil. Bk. 30 *conficit ipse comestque*: but see above, 38.

840. *ostium concrepuit abs te.* 'There is a knocking at the door inside your house'. In Greek houses the door sometimes opened outwards on the street, and anyone coming out would first warn passers-by, by making a noise (*ψοφεῖν*): to knock for admittance is *κόπτειν* (*pulsare*).

841. *O Fortuna, o Fors Fortuna.* 'Oh luck! oh great good luck!' The two are to be distinguished; the Romans had a separate deity presiding over every event in life. Varro de lat. serm. 5 *dies Fortis-Fortunae appellatur ab Servio Tullio rege quod in fanum Fortis-Fortunae secundum Tiberim extra urbem Romam dedicavit, Iunio mense.* Don. says, 'Aliud fortuna est, aliud fors fortuna: nam fors fortuna est cuius diem festum colunt qui sine arte aliqua uiuunt'.

844. *mihi.* Dat. ethicus. Cf. Plaut. Epid. 3. 2. 8 *mihi cesso quom sto.*

umerum hunc onero pallio, 'huddle my cloak on my shoulders'. *Pallium*, large outer cloak of Gk. origin and not worn by Romans except when in company with Greeks. It was of square shape, fastened over the right shoulder, leaving the right arm free. See Eun. 769 *attolle pallium* = *accingere*; Plaut. Capt. 777 *eodem modo ut comici serui solent, Coniciam in collum pallium*; hence t. t. *comoedia palliata.* See Plat. Theaet. 25 *ἀναβάλλεσθαι—ἐπιδέξια ἐλευθέρως.*

845. *adque* = *atque.* See Munro's note on Lucr. 2. 881.

848. It was a common trick when a slave was seen running to hail him and make him lose time.

849. *pergit hercle.* The whole line to *uincas* should be given to Geta. Tr. 'Gad! he's urgent; [aloud] for all your offensive meddling you shan't get the better of me'. Cf. Hec.

123 *tundendo atque odio denique effecit senex.* Hor. Sat. 1. 7.
6 *odio qui posset vincere Regem.* Bentley reads the line
pergin' &c.

850. *uapula.* 'Go and be hanged', expression of indifference. Cf. Plaut. Asin. 478 and Gk. *ομωζε—κλαλειν κελειω—* &c. Festus quotes *uapula*, *Papiria*, contemptuously said by freed slave to a mistress, which occurs in frag. of Plaut. *Feneratrix.* Curc. 568 *Vapulare te uehementer iubeo.*

851. *familiariorum.* 'This fellow must be one of our own people' [or perhaps 'must know me pretty well'].

852. *actutum.* *actum, actum* says Roby, § 1434. A Plautine word from *acta* on the analogy of *astutum* from *astu*.

853. *quantum est qui.* Cf. Catull. 3. 2 *quantum est hominum uenustiorum.*

856. *dellbutum gaudio,* 'steeped in joy'. Cf. Liv. 30. 16 *perfusi gaudio.*

859. '*si recta domum ibant, quem sensum quaeso possunt habere uerba mittit me ad uxorem tuam, quae ipsa ibi domi erat?*' Bentley, who conjectures *recta ad Chremem*, adding that Demipho went to *Nausistrata* direct from the forum (776).

862. *gynaecium.* The women's apartments [called also *gynaecoonitis, in interiore parte aedium*, Corn. Nep. praef.] were in the court (*αὐλή*) at the back of the house, separated from the men's by a door and passage (*μέσσωλος θύρα*).

867. *suspensio gradu,* 'on tiptoe'. Cf. Phaedr. 2. 4. 18 of a cat, *suspensio pede* (=stealthily). Ov. Fast. 1. 426.

869. *captans.* The frequentative of $\sqrt{\text{CAP}}$ implies that the catching is not easy: 'catching at', 'trying to catch'.

870. *paene,* as Dziatzko notes, is in the comic writers usually joined with the perf. ind. Afran. 264 *paene perdidisti*; Laber. 100 *detrusit paene*; Heaut. 810 *paene perdidit*.

874. *somnium.* A mere day-dream. Ad. 204 *de argento somnium.*

877. *inaudini,* 'had an inkling of'. Found only in tenses formed from perfect stem. See Ribbeck Com. Fr. p. cix.

880. *adhibendae.* Bentley's conjecture *adhibendi* is not more necessary here than at supr. 827.

883. It is hard to understand how Guyet could have displayed such a want of judgment as to condemn the concluding spirited scenes of the play.

884 sqq. Faernus first made this a separate scene; ~~no~~ doubt rightly.

885. *eludendi occasiost*, &c. Notice the apparent change in construction: the gerund is strictly active in sense and equivalent to an inf. Madv. § 419. For the inf. see Brix on Plant. Capt. 431. Phaedria would be anxious how to get back money to repay the old men. See 535 *supr.*

888, 9. *ingratis*, &c. 'This same money, given as it has been, shall continue his, will they nill they: the way to enforce this I have discovered by the course of events'. For *ut* Da. suggests *quod*, which simplifies the construction. The discovery of Chremes' intrigue puts the old men in Phormio's power.

890. See above 51, on the use of masks.

891. *angiportum*, '*iter compendiarium in oppido*'. Fest. A *cul-de-sac* [ango, angustus]: in Hor. Od. 1. 25. 10 it is masculine.

893. *non eo*. 'I do not mean to go'.

896. *estne ita*, &c. In the MSS. this verse follows 905, where it is out of place, Umpf. alone of modern edd. keeping it there. The order in the text is due to Fleck. and is best as the subject of the verse is obviously Phanium. Bothe, not so well, placed it at the beginning of the scene after 893.

estne [ea]. *Ea* which Parry says is contained in all MSS. is not found in one of Umpf.'s.

898. *dilapidat*, 'demolish', 'to make ducks and drakes of', ἀναξ λεγ., though Cicero, or rather Octavianus, said of Antony, *publicam dilapidat pecuniam*. [Wagner is not consistent with himself; if he followed his own rule of implicit obedience 'to the authority of the best MS.' he would have read *tractent*, *supr.* 17.]

903. *quod recepissem semel*. 'What I had once engaged to do'. Cf. Heaut. 1056 *ad me recipio: faciet*.

904. *heus*, usually (like οὔρος) a cry to call attention; here it implies a check on the notion imputed to the old men that Phorm. would not be as good as his word. Tr. 'Hark ye!' Roby, § 999.

911. *qui erit rumor*, &c. Cf. *supr.* 724. The line is prettier if we omit *populi* and read *id si feceris*.

913. *nunc eam extrudi*. This reading may have arisen from mistake as to the meaning of *uiduam*. But more proba-

bly *uiduam* is a gloss on *eam*: *uidua* = one who has lost or is separated from her husband, by absence or legally. Cf. Plaut. Men. 1. 2. 4 *faxo foris uidua uisus patrem*; id. Merc. 4. 6. 13. Consult Gronov. Lect. Plaut. p. 328.

914. *quae—incusaueras*. This carries us back to 413 sqq. Note the double acc. after *incusare*. This construction is much more widely used by the comic poets than by classical prose-writers. Roby, §§ 1122, 1123.

922. *argentum—rescribi*. 'Order a cheque for repayment of the money'. Allusion to a banking account. When a person paid a debt through a banker it was said to be paid *ex mensae scriptura*; when personally *de domo ex arca numerari*: *rescribo* is the opposite of *scribo*. Cf. for the whole process Hor. Sat. 2. 3. 69—76, where Acron. comments *rescribere est debitum soluere, hoc est, scriptum debiti liberare*.

923. *discrpsi*, to portion out to different creditors. See Cic. Phil. 5. 8; id. 13. 5, or perhaps = Gk. διαγράφειν, to give a note of hand.

porro, 'immediately', supr. 746, Eun. 528 *misit porro orare ut uenirem*.

928. *alterae*, a rare form, cf. Heaut. 271. Pl. Rud. 750. See Madv. § 37, obs. 2, so *istae* Plaut. Truc. 4. 1. 16; *solae* Mil. Gl. 356; Ter. Eun. 1004.

929. *dabat*, 'was for giving', 'offered'.

930. *in* stands for *isne* (from *eo*). *i* *in* would be an intolerable *hiatus*. *magnificentia*, 'swagger'.

931. *fugitiue* = *δρακέρης* a common form of abuse, Plaut. Ps. 365; Trin. 1047; Ter. Eun. 669.

936. *in ius ambula*, 'off to the courts with you', infr. 981 *in ius eamus*. Plaut. Curc. 621, 625. Hor. Sat. 1. 9. 77 *rapit in ius*. Cic. pro Mur. *in iure conspicio*.

938, 940. *indotatis*, dot. as Dziatzko observes *feminine* adjectives used substantively.

939. *patrocinari* = *προστανεῖν*, the relationship existing between an Attic citizen and the resident alien whose cause or claims he defended.

943. *sepultus sum*. Cf. infr. 1026 n. 'I'm a dead man'.

947. *condonare* usually constr. with double accus. Plaut. Bacch. 1143 *si quam dehibes te condono*. Afran. 173 [Ribbeck

Com. Fr. p. 186] *id aurum me condonat*. Ter. Eun. 17 *quae* (accus.) *nunc condonabitur*.

948. *quid malum*, 'why, the mischief'. See American Journal of Philology, July 1832 and Revue de Philologie, Jan. 1883.

949. *inconstantia*, the MS. reading *sententia* does not give good sense. Fleckeisen's conjecture is therefore adopted.

954. *inteci scrupulum*, cf. Ad. 228, 'I've put a spoke in their wheel'. *Scrupulus* is a small pebble and metaphorically inconvenience from walking with a pebble in the shoe.

957. *animo uirili*. Supr. 100 note. With *animo praesenti* cf. Eun. 769 *Fac animo haec praesenti dicas*.

958. The MS. reading *peccatum tuom* will not scan. It is better with most edd. to reverse the order than read with Bent. *peccatum tuum hoc*. Parry is wrong in quoting *delatum* from the Bembine.

961. *placabilis*, act. sense, supr. 226 n.

963. *haereo*, supr. 780 *in luto haesitas*.

964. *gladiatorio animo*, &c., i. e. with war to the knife, no quarter, see Gell. 6 (7) 3. 31 *gladiatori ad pugnandum pugnae haec composita sors est, aut occidere si occupauerit, aut occumbere si cessauerit*. Sall. Jug. 60 *auidius alter alterum sauciare quam semet tegere*.

967. *quom e medio excessit*, 'has left the world', cf. inf. 1019, Hec. 620, Ad. 479 *mater uirginis in mediost*. On *quom* with indic. though in a causal sense, supr. 208. Heaut. 381 *Edepol te mea Antiphila laudo—id quom studuisti*. Roby § 1725 remarks that the usage is not found after Cic. and that *quoniam* = *quom iam* also exhibits it.

969. *ex re istius*, to the advantage of your brother here.

971, 2. 'And have not felt such regard for this lady as to prevent your offering her so strange an insult'. *uereor* with gen. is confined to early writers [exc. Cic. Att. 8. 4. 1 *tui testimonii ueritus*] e. g. Attius 76 [Ribbeck] *si tui ueretur te progenitoris, cedo*. Pacuu. 183 *cuius pater ueretur maxime*. See Ribbeck Com. Fr. index, s. v. *uereor*. Roby, §§ 1328, 1329.

974. *incensam dabo* = *incendam*. Cf. And. 683 *inuentam dabo*, Heaut. 950 *exornatum dabo*.

975. *lacrumis si extillaueris*, 'should you dissolve in tears'. Cf. Hamlet 1. 2 'Oh that this too too solid flesh would melt, Thaw and resolve itself into a dew'. Plaut. Pseud. 818 *oculi ut extillent facit*.

976. Cannot be genuine, exactly coinciding as it does with Plaut. Most. 655.

978. *publicitus*. Plaut. Amph. 162 *publicitus ego hospitio accipiar*.

asportarier, &c., word used 551 supr. The passage hardly harmonizes with Gk. custom. The v. l. *deportarier* is a t. t. involving loss of citizenship and power of making a will, and implies generally transportation to some lonely island.

981. *in ius? huc*, &c. Phormio plays on the word *ius*, comically making Nausistrata the judge, so 984 infr. *altera est tecum (iniuria)*.

983. *una iniuriast tecum*, 'id est, actio iniuriarum ex lege'. Don.

enim 'inceptive'. Cf. Ad. 168.

984. *lege agito ergo*, '*lege agito dicebatur ei cuius intentio contemptibilis aduersario uidebatur*'. Don. Cf. Plaut. Aul. 3. 3. 10 *lege agito mecum, molestus ne sis et cenam coque*.

988. *pugnos in uentremingere*, 'dash your fist into his belly'; unless *uenter*, as in Lucil. 11. 8, is a term of abuse, cf. *γαστέρες ἀργαί*.

989. *exculpe*. This, the reading of A, = 'dig out'. The majority of MSS. have *excluide* which can hardly be used in such a conn. Fleck. [borrowing from a conjecture of Ritschl at Plaut. Pseud. 510] reads *exlide*. Wagner's idea that *excluide* was the reading of the archetype of A is improbable: he must have felt so himself or surely he would have read it—and why should *exculpe* be regarded as an attempt to amend so different a word?

probe: for this sense cf. Brix on Pl. Capt. 266.

993. *creduas*. This form finds an analogy in *perduint*: the form in *-uim* also found in Plaut. Roby, § 589.

999 sqq. Tr. 'I afraid? PH. Yes, that's true enough, but since you're afraid of nothing and what I say is nothing, tell the story yourself. DEM. Rascal, is he to tell to oblige you? PH. Ho, ho, my friend! a pretty business you've done for your brother'. He means that Dem. is partly responsible for the *contretemps* by having been such a screw about the money.

recte sane, sc. *loqueris*.

1005. *mi homo*, 'sirrah', so frequently in Comedy. Cf. Gk. *ἀνθρώπου*: possibly ironical, as in Ad. 336 where Canthara addresses Geta.

di melius dunt. The verb is rarely expressed in this combination, Roby § 1128.

1010. **mi**, 'elegantè insertum'. Don. A good instance of the Ethical Dative. Cf. Plaut. Asin. 812 for the complaint of the wife.

1011. **distaedet**, a rare word, cf. Plaut. Amph. 508: for *dis* intensive see Eun. 832 *dispudet*. Roby, § 1926, *disperii*, *differtus*, &c.

1012. **haecine**=*hae*, cf. And. 328, 438, 656. Heaut. 838 *haec—poscunt*. Eun. 582 *continuo haec adornant ut lauet*.

1014. **culpam meritum**, the subject *eum* is omitted: *meritam* is an obvious correction. See 305 n.

1015. **uerba sunt mortuo**. Two explanations admissible. (1) 'You are talking to the dead'=*Nausistrata*, though the form is masc. Cf. *νεκρῶ μύθους εἰς οὐς λέγεις*, a prov. which perhaps arose from calling to the spirit three times after death. Plaut. Poen. 4. 2. 18. Bacch. 519. (2) *Mortuo*=Chremes. Cf. 943 and 1026 'you are pleading for the dead'.

1016. **tua—tuo** objectively used.

1021. **cupio misera in hac re iam defungier**. M^dme Dacier's 'je veux rompre avec lui pour toujours', though ingenious, hardly agrees with the following lines: tr. 'I sorely long for this offence to be his last', cf. Eun. 15 *defunctus iam sum*. Ad. 507, *utinam hic sit modo defunctum*.

1022. **qui id** is Fleckeisen's happy conjecture, aided by *qui* of codd. CDP. The MS. reading *quid* would have to mean 'how', being possibly an ablative.

1023. **senex**, a somewhat variable term, as are all Roman terms denoting a particular age; supr. 378 note.

1026. 'Now is the time for all whom it concerns to attend Chremes' funeral'. This is part of the old formula at burials. Lindenbrog quotes L. TITIVS . VIXIT . L. TITIO . EXEQVIAS . IRE . CVI . COMMODVMST . HEM . TEMPVS . EST . OLLVS . ECFERTOR, cf. Plaut. Asin. 910 *ecquis currit pollictorem accersere?...mortuos Demaenetus*.

1027. **sic dabo**. Plaut. Pseud. 154, *Hem sic datur, siquis erum seruos spernit*. The parasite triumphs: it is *his* turn now to deal out vengeance.

1028. **ma:tatum—infortunio**, *macto* is prob. connected with *magis auctus* (cf. *macte uirtute*), its orig. sense would be to

load with honours: here used ironically.

After 1028 Dziatzko thinks that a verse has fallen out running somewhat as follows: *Mitte eum animum; nimis irata es in uirum Nausistrata*; to which Nausistrata's words infr. 1031 answer.

1030. *ogganniat* 'to snarl'. Plaut. Asin. 422 *quincentiens eadem inperem atque ogganniam* (= 'din').

1033. *minume gentium*. A partitive gen. Cf. *ibidem loci, ubicunq̄ue terrarum, quouis gentium, &c.*

1042. *quo ore*, 'with what face'. supr. 917: Heaut. 700: Soph. Ai. 462 *καὶ ποῖον ὄμμα πατρὶ δηλώσω φάεις Τελαμώνι*;

1047. *discedo*, see 773 supr.

1049. *summus*, see note on 35.

1050. *ecastor*, cf. note on supr. 319 *eccere*. Roby, Vol. i. p. 398.

1055. *plaudite*, see Hor. A. P. 155 *donec Cantor 'uos plaudite' dicat*. The CANTOR who said the concluding words is designated in MSS. of Plaut. and Ter. by the symbol ω. See Ritschl Proleg. p. xxx. Bentl. to Andr. 981 'Cantor (erat) *Flaccus Claudi filius*, (sic!) *qui tibiis paribus canebat dextris et sinistris*. Ergo cum Actores omnes ex scena exirent; Cantoris erat, depositis ex ore tibiis *Plaudite* insonare. Ut igitur in ueteribus libris personae aliae notantur, PAM. DAV. CREM.; ita hic olim CA, pro Cantore scilicet: quae nota cum non intellecta esset, paulatim et compendii causa in proximam ei formam ω degenerauit'. There is however a more plausible theory that as the actors were denoted by letters of the alphabet, the last speaker was marked appropriately by the last letter, ω.



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An asterisk refers to the critical notes: words or forms rejected are enclosed in square brackets.

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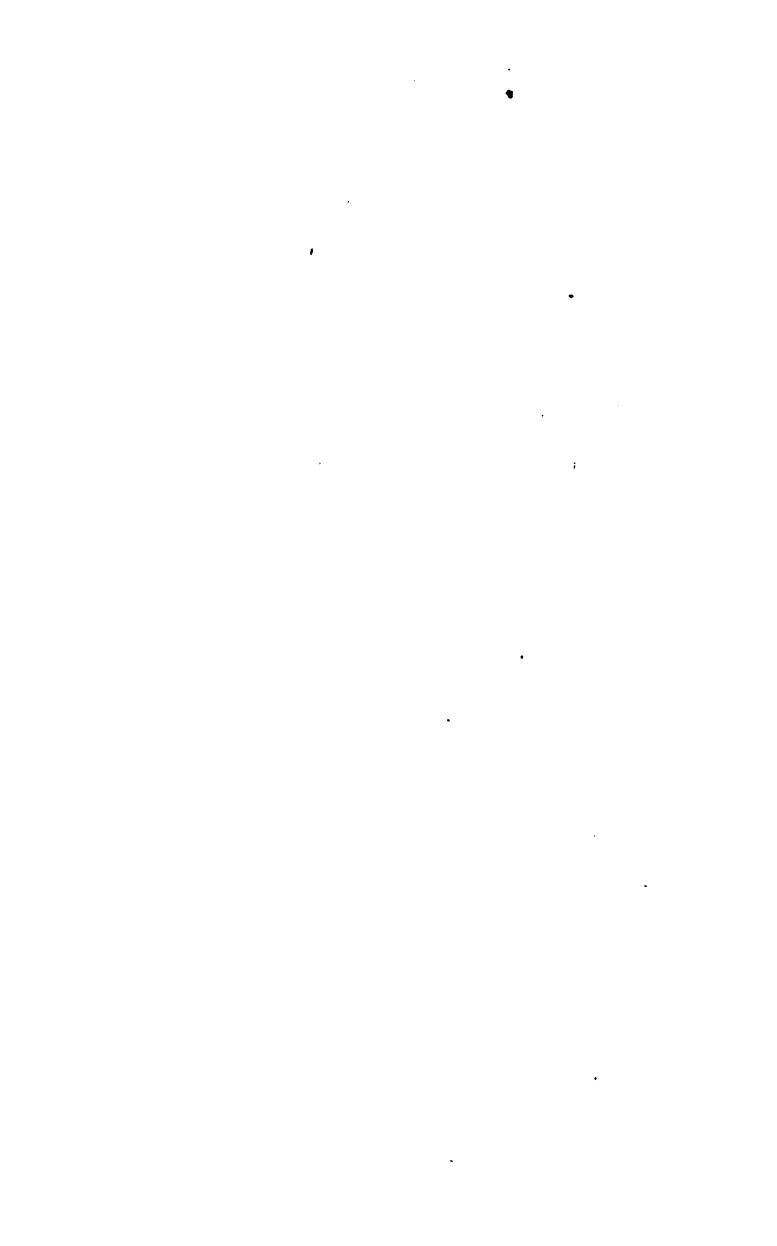
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